

**THE CONSTITUTION,
BY-LAWS AND
SYNODAL STATUTES**

OF THE

**DIOCESE OF NEW ENGLAND
OLD ROMAN CATHOLIC CHURCH**

THE NICENE CREED

I BELIEVE in One God, the Father Almighty, the Creator of Heaven and earth, and of all things visible and invisible.

And in One Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages; God of God, Light of Light, True God of True God; begotten, not made; being of one substance with the Father, by whom all things were made. WHO FOR US MEN AND FOR OUR SALVATION, CAME DOWN FROM HEAVEN; AND BECAME INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate and was buried. And the third day He rose again according to the Scriptures; and ascended into heaven, sitteth at the right hand of the Father; and He shall come again with glory, to judge both the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father [and the Son]; who together with the Father and the Son, is adored and glorified; who spoke by the prophets. And in One, Holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

A MESSAGE FROM THE ARCHBISHOP

ARCHBISHOP EDWARD J. FORD, T.O.R, S.T.D.

Primate

The Diocese of New England-Old Roman Catholic

May, 2007

Dear Reader,

It is with great joy that I am able to present to you this newest edition of our Diocesan Constitution, By-Laws and Synodal Statutes.

The Diocese of New England was first organized in 1979, and it was not until the Second Diocesan Synod in June 1982, that the present Constitution, By-Laws and Synodal Statutes were first adopted and promulgated as the Diocesan Law. These same canonical instruments have served us very well all this time. They have only been slightly amended during the past twenty-eight years.

Time always brings with it new circumstances, which in turn bring new situations to be addressed. Thus, it has become necessary to add to this book various supplemental regulations to respond to these changes. In addition, many clergy have asked over the years, for a compilation of the rules, regulations, policies and procedures governing many of the ordinary daily activities and ministries in which they are engaged, and which are usually found only by diligent search in often very esoteric places. A great number of older printed sources are no longer in print, and are thus very often unavailable. The rules, regulations, policies and procedures contained herein, have, for the most part, been compiled from these and other sources, and have been adapted to the circumstances of our day, and for use within our own Diocese of New England, an integral part of The North American Old Roman Catholic Church.

A MESSAGE FROM THE ARCHBISHOP

One of the most pressing issues to affect the Church at large during the last few years is the clergy sex abuse crisis. No Church can, nor should it, deny the serious detrimental impact that such actions have upon the victims, the perpetrators themselves, and the church as a whole. It is inconceivable, that we, who are committed to a moral code of conduct, who preach the same to others, and who espouse Our Lord's love, mercy and justice, should close a blind eye or turn a deaf ear to the needs of the faithful, clergy and lay, who have suffered so much as a result of this crisis. Thus the College of Bishops of The North American Old Roman Catholic Church, has adopted the enclosed Policy and Procedures for Response to Allegations of Clergy Sexual Misconduct. There are many commendable such policies found throughout the church at large, which have been created to address this issue. Our Bishops have determined that the document of this same name, authored and adopted by the Anglican Church in America, is amongst the best. They believed it was the one most easily adapted for use in The North American Old Roman Catholic Church. That document was therefore adapted and subsequently adopted by our College of Bishops for mandatory and general use within our Church, and is here made a part of this book.

Several other supplements have also been made a part of this book.

An Historical Supplement includes certain foundational documents upon which our North American Old Roman Catholic Church rests. It begins with an excerpt from Saint Vincent of Lerins' *Commonitorium* and takes us from our origins in the ancient Archepiscopal See of Utrecht (while it was yet still Old Roman Catholic), through the Old Roman Catholic Church in Great Britain under Archbishop Arnold Harris Mathew, and on into our own North American Old Roman Catholic Church here in the United States and Canada, with the Statement of Principles issued by our Second Primate, Archbishop Carmel Henry Carfora.

A Declarations and Oaths Supplement includes the commonly used Profession of Faith, Oaths and Declarations as are prescribed for use within our Church.

We have also included in another section, several public statements or Position Papers on current issues of the day, which reflect our Church's stated belief on these same topics.

A final word. A Table of Apostolic Succession has been appended to this book. While we are in no doubt as to the validity of our Apostolic Succession, and feel

A MESSAGE FROM THE ARCHBISHOP

no compelling need to continuously proclaim and parade the same before the general public, many times our clergy are in fact asked (most often by clergy from outside of our jurisdiction) to prove or justify our claims to be a truly Catholic Church and to possess true and valid Holy Orders. To this end, our Apostolic Succession is here published. It should not be used for any other purpose and should be combined with the documents in the Historical Supplement to give a more full and complete answer to those who request such information.

It is my sincere hope that you will receive this book with the same enthusiasm with which it has been compiled, and I pray that it will serve the purpose for which it is intended, and may be of valuable service to those engaged in the work of expanding the Kingdom of God, His Holy Church here on earth.

With prayers and blessings in Christ and Saint Francis, I remain,

Archbishop Edward J. Ford, T.O.R., D.D.

Ordinary of the Diocese of New England

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THE DIOCESAN CONSTITUTION

OF THE

DIOCESE OF NEW ENGLAND

OLD ROMAN CATHOLIC CHURCH

CHAPTER I

Section 1

The Diocese of New England, by virtue of its succession from the See of Utrecht, retains and exercises the privilege obtaining to that See, as set forth in the Bull of Pope Eugene IV (1145) and affirmed by the Fourth Lateran Council (1215) concerning the election of its prelates and clergy, among which are to be found the three Orders instituted by Christ: the diaconate, the priesthood, and the episcopate; as well as the minor orders of ecclesiastical origin.

Section 2

The Diocese of New England, by virtue of its succession from the See of Utrecht, retains and exercises the privilege obtaining to that See, as set forth in the Bull of Pope Leo X (1520) and verified by the Theological Faculties of Paris and Louvain (1717) concerning the adjudication of its affairs, otherwise known as the Leonine Privilege.

Section 3

The Primate of the North American Old Roman Catholic Church, as Primate, holds a primacy of honor and not of jurisdiction, the latter obtaining under the Code of Canon Law.

Section 4

The Primate of the North American Old Roman Catholic Church, as Metropolitan, exercises all legitimate Metropolitan Authority obtaining under the Code of Canon Law.

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Section 5

The Diocesan Synod will be composed of the four officials of the Diocese plus three lay delegates from each parish or mission and all priests and bishops of the Diocese. The Ordinary may admit such other persons to the Synod as he may deem proper or necessary. Only those parishes and missions will be represented which are in good standing within the Church. Poverty considered alone, will not deprive a parish or mission from representation or recognition at Diocesan Synod.

Section 6

The bishop ordinary of the Diocese shall be selected by the Primate from the list of nominations tendered to him, as duly elected at a special session of the Diocesan Synod.

Section 7

The Ordinary while taking precedence over the clergy of the Diocese, is, like them, bound by these Constitutions and the decrees and decisions issuing from the Primatial, General, and Diocesan Synods, to which he must submit in the event of a dispute.

Section 8

The Ordinary of the Diocese is canonically bound to be resident within the territorial boundaries of the Diocese, and may within the Diocese exercise original, ordinary and personal jurisdiction not canonically reserved to the Metropolitan; and outside of the Diocese by incardinal or synodal acts.

Section 9

Clergy and religious are under an obligation of canonical obedience to their Ordinary, with right of appeal to the Provincial and Primatial Curias, in that sequence. Exempt religious incur those obligations set forth in the Code of Canon Law, with right of appeal to their major Superior and the Primatial Curia, in that sequence.

Section 10

In this Diocese there shall be held at regular intervals to be fixed by the Ordinary, but not less than quarterly, meetings of all the clergy and accepted candidates for Holy Orders, for devotion, instruction, study and for the transaction of any local business which business need not be dealt with by

THE DIOCESAN CONSTITUTION

a synod, the Diocesan Consultors or a Diocesan Council. Attendance at these meetings is a grave obligation binding on all clergy and on accepted candidates for Holy Orders, unless excused in advance by the Ordinary.

Section 11

In this Diocese there shall be a Board of Diocesan Consultors who shall be part of the Diocesan Curia and appointed by the Ordinary according to the practice of the diocese.

Section 12

The moral and spiritual suitability of every candidate for Holy Orders shall be investigated to the satisfaction of the Board of Clerical Examiners, and in the case of a bishop-elect to the satisfaction of the Diocesan Council. All Ordinands must be prepared to continue their theological training after ordination.

Section 13

No purely honorary ecclesiastical titles shall in the future be bestowed on any clerics within this diocese.

Section 14

In the administration of the Sacraments, only the approved forms set forth in: The Roman Missal, The Roman Pontifical, The Roman Ritual, The Roman Breviary, The Roman Martyrology, and The Ceremonial of Bishops, prior to Vatican II, and their accurate and authorized translations and supplements shall be used. The Ordinary may allow substitutions for the above where needed, and his instructions are to be followed exactly.

Section 15

In everything not otherwise provided for in these Constitutions, the Code of Canon Law “mutatis mutandi”, shall be binding upon all communicants (clerical, religious and lay).

Section 16

In the event of occurrence of a vacancy in the office of Ordinary, the Co-Adjutor shall have the right of immediate succession. Where there is no Co-Adjutor, a special session of the Synod shall be held to nominate a successor

to the Ordinary. The nominations are forwarded to the Primate who shall then select one of the nominees.

CHAPTER II

Section 1

The clergy of all grades are under strict obligation to regard these Constitutions and their ordination vows and promises as binding in conscience. They undertake to remain attached to the work of the church, mission or office entrusted to them until removed, or permitted to undertake other activities by the Ordinary. No one receiving ordination to the Sacred Priesthood or any lesser order of the church may lawfully abandon his office within the church, without the formal permission of his Ordinary and that of the Metropolitan.

Section 2

Should any priest be deposed from his cure, or any cleric be removed from his office by the Ordinary, he, in virtue of his ordination vow of obedience, and also in virtue of his declaration of acceptance of these Constitutions, agrees and is bound to vacate his position and to surrender to the Diocesan Consultors, the possession of any and every building, church, property, registers, and any and every description of vestments, books and all else which belongs to the church, mission or office and which he is unable to prove to be his own personal property.

Section 3

All donations in money, in kind or in real estate, made to the clergy are to be regarded as given to them in trust for the use of the church, and not as personal gifts, unless the donors expressly state in writing that such gifts are intended as personal property or presents, and not given as to belong to the church.

In the event of the death of any bishop, priest, deacon or any other cleric, all ecclesiastical property in his possession at the time of his death is to be regarded as belonging to the Diocese of New England, and may on no account be alienated or included in the personal or real estate of the deceased,

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unless satisfactory evidence shall be forthcoming that it belonged to the deceased as his own legitimate and personal property.

It is the duty of every Christian, for the avoidance of controversy after his death, to make a will; and it is fitting that each of the Reverend Clergy of the Diocese expressly bequeath in their will, any vestments, church ornaments, books, etc., belonging to them personally, to the church, to their successors in the church, mission or office which they held, or to some other cleric of the church.

A schedule of all property of the Diocese of New England, together with information as to how, when and where it was acquired must be preserved in the Diocesan Chancery Archives.

Each church, mission or office must support the clergy who are required to serve it, to the best of its ability, and must provide such things as are required for the performance of the worship of God in the manner in which His worship is offered by the One, Holy, Catholic and Apostolic Church.

The faithful are also required to contribute to the support of their bishop and the general fund to be administered for the benefit of the Diocese of New England as the Synod may think wise and proper, and for the opening of new missions.

Special collections should be taken in every church and chapel at least once a year for these objectives. No property of any description belonging to the Diocese of New England may be secularized or alienated without the consent of the Diocesan Council.

Section 4

The regulation of discipline involving penalties of suspension, deposition, degradation, etc., shall be in conformity to the provisions of the Code of Canon Law.

Section 5

No bishop may exercise episcopal jurisdiction outside his appointed diocese without the consent of the Ordinary of the diocese in which he wishes to officiate. No priest may exercise his sacerdotal powers outside the church or mission to which he is appointed without the permission of his Ordinary or in another diocese without the permission of his own Ordinary and that of the Ordinary of the diocese in which he wishes to function, as well as that

of the rector or pastor of the church, mission or chapel in which he wishes to officiate.

Section 6

No cleric may inaugurate a new mission or assist any layman or other person to inaugurate a new mission without the permission and sanction of his Ordinary. Any cleric given such permission, must faithfully comply with any and all directives given to him by the Bishop in such endeavors. No layman may undertake to lecture or held any public religious services in connection with this Diocese without first having obtained the formal approval in writing of the Ordinary.

Section 7

Persons who are not members of the Church Catholic, as defined by this Church, may not be invited to communicate at our altars.

Section 8

Episcopal or Sacerdotal Orders not recognized as valid by the North American Old Roman Catholic Church shall have no validity in any church, mission or chapel within this diocese.

Section 9

The clergy and laity obedient to this diocese are not permitted to communicate at Eucharistic celebrations outside of this church and those jurisdictions in communion with it, and may not take part of or in them, except as permitted in accordance with such directives as may be issued by the Primate and/or the College of Bishops. The Church does however, allow the clergy, the consent of the Ordinary being in every case had and obtained in advance, to accept invitations to preach the Gospel and teach the Faith in any Christian or non-Christian place of worship, providing such does not involve any recognition or quasi-recognition of Orders not recognized as valid by the North American Old Roman Catholic Church.

Section 10

Clerics having been ordained to the Subdiaconate and who are celibate, are urged to remain so, though there is no mandatory requirement that they do so.

Section 11

All bishops, priests and deacons obedient to this diocese have the obligation of reciting the Divine Office as prescribed by the Ordinary and the examination of conscience. All priests and bishops are obliged to the daily celebration of Holy Mass, wherever possible. They will remember not only to advocate for, but also to avail themselves of, the Sacrament of Penance at regular intervals.

Section 12

No alteration shall be made in these Constitutions by which the clergy are bound except with the approval of the proper ecclesiastical authority and enactment by at least two-thirds of those attending a Diocesan Synod dealing with this subject.

CHAPTER III

Section 1

The Archbishop of Utrecht, the Bishop of Haarlem, and the Bishop of Deventer, convened with their clergy in a lawful Provincial Synod (1763) representing the Roman Catholic Church in Holland:

- (a) Secured the rights of all the clergy in lawful obedience to their lawfully constituted Ordinaries;
- (b) Formally recited the Nicene Creed;
- (c) Anathematized all the errors and heresies which the Council of Trent had anathematized;
- (d) Adopted Bossuet's Exposition of the Faith as the expression of its own faith;
- (e) Condemned the opinion of LeClerc that the Five Propositions attributed to Jansen contained the Catholic Faith on the question of grace
- (f) Condemned as heretical the Five Propositions of the "so-called Jansenists";
- (g) Condemned LeClerc's account of the Schism between Rome and Constantinople;

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- (h) Condemned LeClerc's opinion that the Church is never infallible except when it is assembled in Ecumenical Councils;
- (i) Condemned the opinion that bishops and priests are equal;
- (j) Renewed its adhesion to the creed of Pius IV;
- (k) Condemned various errors in doctrine taught by Hardouin and Beruyer;
- (l) Condemned errors in moral theology taught by Pichon;
- (m) Condemned several works on Probabilism;
- (n) Rejected the power of the Pope to dispense subjects from their civil allegiance, and that in certain cases regicide was permissible;
- (o) Asserted the Divine right of kings;
- (p) Passed twenty-four canons on discipline among which the following may be found, (that those who neglected the opportunity of being confirmed risked their salvation).
- (q) Decreed that there should be no music during the Mass from the Elevation of the Host to the Lord's Prayer;
- (r) Decreed that marriages between Catholics and non-Catholics, even when performed without the forms required by the Council of Trent, were valid, but, on the part of the Catholic partner, sinful.

Section 2

The Archbishop of Utrecht, the Bishop of Haarlem and the Bishop of Deventer promulgated a formulary (1823) known as the Formulary of Utrecht:

- (a) We accept with the greatest willingness, and without any exception whatever, all the articles of the Holy Catholic Faith; we will neither hold nor teach, now or afterwards, any other opinions than those which have been decreed, determined and published by our Mother, the Holy Church, conformably to Holy Scripture, tradition, the acts of the Ecumenical Councils, and those of the Council of Trent.
- (b) We reject and condemn everything opposed to them, especially all heresies, without any single exception, which the Church has rejected and condemned; we also detest every schism which may separate us from the communion of the Catholic, Apostolic and Roman Church and of its visible head on earth; in particular we reject and

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condemn the Five Propositions condemned by the Holy See, which are stated to be found in the book of Jansenius called *The Augustinus*.

- (c) We promise as well for the future as for the present, fidelity, obedience and submission, in all things to His Holiness the present Pope Leo XII, and to his successors, according to the canons of the Church; and also to maintain respectfully, to teach and to maintain in accordance with the same canons, the decrees and Constitutions of the Apostolic See.

Section 3

All candidates for Holy Orders and/or for ecclesiastical offices within this diocese are required to subscribe to the following declaration of intention:

“It is my firm intention and purpose to devote myself and my life to the sacred priesthood according to the Constitution, Canons, Statutes, Rules, etc., of the Diocese of New England, to whose canonical censure and sentences I submit myself.

I promise that I shall at no time and in no manner make use of the power of Orders except as lawfully permitted under these Constitutions, Canons, Statutes, Rules, etc., and only to the extent and limit of the faculties granted me by proper ecclesiastical authority.

I further promise canonical obedience to the lawful ecclesiastical authorities over me, and under no circumstances shall I submit myself to, or exercise the power of Orders, in any communion or rite, than those in unity with the North American Old Roman Catholic Church.

I renew and bind myself in conscience and at law to these Constitutions, Canons, Statutes, Rules, etc.; and in spirit to the decrees of the Provincial Synods of Utrecht 1763, the Formulary of Utrecht 1823, and the Profession of Faith of Pope Pius IV. I bind myself in conscience and at law, also to the decrees and sentences of future Synods of the Diocese of New England.

So help me God and these His Holy Gospels which I touch with my hand.”

THE DIOCESAN CONSTITUTION

Section 4

Clerics of all grades are required to execute these oaths and affirmations and to place them on file duly subscribed in the office of the Diocesan Chancellor.

THE DIOCESAN BY-LAWS

OF THE

DIOCESE OF NEW ENGLAND

OLD ROMAN CATHOLIC CHURCH

ARTICLE 1 — NAME

The name of this corporation is: The Diocese of New England — Old Roman Catholic. The reason for this name is thus:

- (a) This corporation is a religious body under the supervision of a Bishop, covering a specific geographical area, thus it is a Diocese.
- (b) The geographical area of the Diocese encompasses the six New England states of: Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island.
- (c) This body adheres to the Faith of the Catholic Church according to the tradition of the historic North American Old Roman Catholic Church, from whom its succession and authority are derived.
- (d) New England was declared a Vicariate on March 10, 1978; made an Episcopal Region on May 30, 1978; raised to Diocesan status on February 1, 1979; incorporated on March 19, 1981.

ARTICLE 2 — MEMBERSHIP

1. A believer in the Old Roman Catholic Church is one who accepts the teaching of this Church as a norm of life, and pledges to try to live according to its principles. A member of this Church may be anyone who enrolls as a member and conforms to the way of life expected of him.
2. A practicing member of this Diocese is one who along with others joins a parish or mission and along with them strives to build the Kingdom of God on earth, that is, to make this a better world to live in.
3. An active member of this Diocese is one who believes in the ideals, principles, and aims of the Diocese; participates in the Sacraments;

THE DIOCESAN BY-LAWS

Article 2 — Membership

conforms to the rules and regulations of the Diocese; and cooperates with others in the work of the Diocese.

4. The obligations of members are of two kinds, spiritual and financial. The spiritual obligations are outlined in the Catechism, and the financial are determined by the Synods.
5. Outside of definite dues determined by Synods, church members make free-will contributions for their parishes, missions and the various causes of the Diocese.
6. If a member fails to meet his parish obligations without any special reason, and declines to meet them, he naturally loses his privileges in the parish. If, however he mends his way, he may be given them back.
7. If a member fails to live up to the moral and spiritual standards of the Church, he is to be admonished in a brotherly way, and every effort should be made to get him to mend his way as the Scripture advises.
(Mt 18:15-20)
8. Members of the Diocese are expected to appreciate the bonds of their Christian fellowship, their common affiliation in the Catholic Faith, and to respect their spiritual leaders and to assist them in the discharge of their duties.
9. Every member, living up to his obligations, shares in the rights and privileges guaranteed him by this Constitution and By-Laws.
10. Members of the Diocese of New England have the privilege to file any grievances that they may have or to make any suggestions for the good of the Church, and church authorities are under obligation to take them into thoughtful consideration and to render their judgment.
11. Members that have been actively affiliated with a parish for a year may be chosen to office in the parish.
Members that have been active with a parish for not less than two years may be elected as delegates to Synods or to other official posi-

THE DIOCESAN BY-LAWS

Article 3 — The Parish

tions in the Diocese or Church at large. Parishes newly organized form an exception to this rule.

12. Members are received into the Church by the parish priest through Baptism, Confirmation or Reception by the Bishop; they receive their parochial privileges from the parish priest after consultation with the parish committee.

ARTICLE 3 — THE PARISH

1. Within the scope of the Diocese of New England, the parish constitutes a legal collective unit, a corporate body. It may or may not be incorporated according to state law, but must possess a charter from the Diocesan Bishop.
2. Every parish in union with the Diocese of New England is subject to the rules and regulations of this Diocese, not only in spiritual and moral matters, but also in matters of property and finance.
3. If a parish fails to conform to the rules and regulations of the Diocese, it will, according to Scriptural injunction, be admonished to alter its course of action. If it fails to do so, it may be suspended or even excluded from union with the Diocese.
4. The right to exclude a parish from fellowship is the right of the Diocesan Bishop exclusively. This should be clearly stated in every charter of every parish at the time of its organization. Also no parish may be dissolved without written permission of the Diocesan Bishop. This too should be clearly stated in the charter.
5. In case of dissolution of a parish, all parochial property, both movable and immovable, which is not proven to be the private property of any individual, becomes the property of the Diocese of New England, to be held in trust for distribution to other parishes or missions of the Diocese, particularly with a view to maintaining a presence in the same locale.
6. A parish excluded from union with the Diocese may file an appeal with the higher church authorities: The Diocesan Synod, the Primate or with the General Synod.

THE DIOCESAN BY-LAWS
Article 4 — The Diocesan Synod

7. The objective of every parish is to cultivate among its people, the youth in particular, a religious, patriotic, and social frame of mind by bringing them up in a spirit of those ideals that gave rise to the North American Old Roman Catholic Church. To attain this end, the parish is to organize within its range, the typical church organizations such as a Sunday School, Men's and Women's Clubs, Children's and Young People's Organizations.
8. Every parish and mission of the Diocese is to have a seal with its legal name, and incorporating the name of the Church within it.
9. Whenever there are a sufficient number of people in a given area, desirous to have an Old Roman Catholic Church, and the conditions warrant such an organization, they usually turn for advice to the pastor of a neighboring parish. He in turn informs the Diocesan Bishop of the situation. The Bishop after an investigation and examination, may authorize the priest to assist the people in their organization of the parish or mission.
10. After the new parish organization has been effected, the people turn to the Diocesan Bishop for the assignment of a pastor. The bishop, if he has more than one available candidate, suggests two or three candidates, and the parish chooses by a $\frac{2}{3}$ vote the candidate preferred. The candidate chosen is submitted to the Bishop for approval. Except in extraordinary cases, the Bishop's approval is usually granted. The priest receives his assignment only by official appointment of the Bishop, and not by the vote and election of the parish. He exercises his legitimate pastoral authority only upon his canonical installation as Pastor by the Bishop or his duly appointed delegate.

ARTICLE 4 — THE DIOCESAN SYNOD

1. The Diocesan Synod is convened every year by the Diocesan Bishop Ordinary after consultation with the Diocesan Council.
2. The Diocesan Synod is composed of the Diocesan Bishop, the Chancellor, the Vicar General, the Treasurer, the Rector of the Seminary, the Diocesan Consultors, all Bishops and Priests of the Diocese plus

THE DIOCESAN BY-LAWS
Article 5 — Administrative Power

three lay delegates from each parish and mission together with such other persons as the Ordinary may from time to time permit.

3. At a Diocesan Synod, the Diocesan Bishop presides with the assistance of clerical and lay members of the Synod chosen by the Synod along with the synodical secretaries. He also appoints the synodical commissions and the marshals of the Synod with the Synod's approval.
4. Within the scope of matters for the consideration of, and for action by, a Diocesan Synod are:
 - (a) Election of a Bishop,
 - (b) Changes in rules and regulations regarding financial and purely administrative matters,
 - (c) Acceptance or rejection of reports of Diocesan executive organs,
 - (d) Appeals or complaints and pronouncements in these matters,
 - (e) Implementation of the acts and decrees of the Provincial or General Synod.

ARTICLE 5 — ADMINISTRATIVE POWER

1. Administrative power in the Diocese of New England are of three kinds: Executive, Legislative and Judicial.
2. In matters of Faith, Morals and Discipline, the Administrative power rests in the hands of the Bishops. It is conferred upon them by Jesus Christ Himself. (*St. Matthew 28:28-29; 18:18*)
3. In matters of property and temporal affairs, the Administrative power rests primarily in the hands of the people, who build and maintain the churches, secondarily in the hands of the administrative parish committees, and thirdly, by common consent of both of these, in the hands of the administrative episcopate.

ARTICLE 6 — EXECUTIVE POWER

1. The Executive power in the Diocese of New England rests in the hands of:
 - (a) The Diocesan Bishop
 - (b) The Diocesan Consultors
 - (c) The Diocesan Council.

This is composed of

- (i) the Bishop,
- (ii) the Seminary Rector,
- (iii) the Diocesan Consultors,
- (iv) the Vicar General,
- (v) the Chancellor,
- (vi) the Treasurer,
- (vii) two representatives from each Vicariate, one clerical and one lay, named by the Diocesan Bishop and approved by the Synod.

In case of death or withdrawal of any member, the Bishop fills the vacancy by appointment with the Council's approval until the next Synod.

This Council serves as the perpetual continuation of the Synod between Synodal meetings.

2. The Diocesan Council meets three times a year at least; or in case of special need, on the call of the Diocesan Bishop, at a place to be designated by him.

ARTICLE 7 — LEGISLATIVE POWER

1. The Legislative power in the Diocese of New England rests in the hands of:
 - (a) The Bishop at all times.
 - (b) The Diocesan Synod meeting annually.
 - (c) Special Synods called to meet special needs.
 - (d) Parish meetings, (regular and special); The regular Parish meet-

THE DIOCESAN BY-LAWS

Article 8 — Judicial Power

ing annually, and the special on call.

2. The enactments of Diocesan Synods are binding upon the entire diocese; and those of Parish meetings upon the entire parish.
3. The enactments of Diocesan Synod and of individual parishes cannot be in conflict with the enactments of Provincial or General Synods.

ARTICLE 8 — JUDICIAL POWER

1. For a regular church member, the court of justice of the first instance is the parish committee, presided over by the Pastor. The next judicatory is the Diocesan Curia with the Bishop as the judge. The case may then be appealed to the Court of Appeal (The Provincial Curia) and then finally to the Court of Last Appeal (The Primatial Curia).
2. For the priest, the judicatory of the first instance is the Diocesan Bishop, next the Court of Appeal (The Diocesan Curia), next the Court of Intermediate Appeal (The Provincial Curia) and finally the Court of Last Appeal (The Primatial Curia).
3. For the Bishop, the Court of the first instance is The Provincial House of Bishops, then he may make an appeal to the Court of Appeal (The College of Bishops), and finally to the Court of Last Appeal (The Primate and The Consistory of Bishops).

ARTICLE 9 – THE DIOCESAN BISHOP

The duties of the Diocesan Bishop are as follows:

1. On the request of parishes and with due consideration and consultation, he appoints all Parish Priests and Curates. He also makes all other clerical appointments and assignments for the clergy.
2. For sufficient reasons given, he may either suspend or remove any of the clergy from office. He may exercise the same right and for the same reasons in cases of parish lay officers. A parish priest or a parish officer thus suspended or removed from office by the Diocesan Bishop has the right of appeal to the Metropolitan and to the Primate.

THE DIOCESAN BY-LAWS
Article 9 – The Diocesan Bishop

3. The Diocesan Bishop convenes and presides over the Diocesan Synod.
4. The Diocesan Bishop also convenes and presides over the Diocesan Council.
5. He nominates the members of the Diocesan Commissions which the Synod usually accepts and elects.
6. He convenes the clergy of the Diocese for retreats and clergy conferences.
7. He visits the Churches within his diocese as he sees practical and desirable, informing the priest in advance, at least once in every two years. On his visitations, he administers the Sacraments to the faithful, and examines the condition of things in the church, parish and organizations.
8. With the approval of the Metropolitan or the Primate, he receives clergy from other jurisdictions.
9. At Synods, (General, Provincial or Diocesan), he submits lists of the clergy of the Diocese who are in good and regular standing.
10. He grants faculties and removes them, from the clergy of the diocese and also those clergy who are visiting or residing within the diocese.
11. From priests and from parish committees, he receives annual reports on the progress of the work in diocesan parishes.
12. In addition to the above reports from priests, he will also receive monthly reports on their work and apostolate.
13. He renders his approval or disapproval of all elected parish committees.
14. With the understanding of the Metropolitan and/or the Primate, and of the other bishop(s) concerned, he receives clergy from other dioceses.

THE DIOCESAN BY-LAWS

Article 10 — Auxiliary & Co-Adjutor Bishops

15. With the knowledge and approval of the Metropolitan or the Primate, he elevates deserving priests to the rank of Monsignor.
16. He approves or disapproves the organization of proposed new parishes.
17. He acts as a fatherly councilor to priests within his diocese, especially those planning to enter into marriage.
18. He has under his oversight and control all official publications of the Diocese.
19. He oversees the conduct of the Diocesan Seminary and with the assistance of the Board of Regents, appoints the Seminary faculty.
20. With the assistance of the Board of Clerical Examiners, he examines the clergy of the Diocese. He also conducts the concursus and junior clergy examinations.
21. He examines and approves or disapproves of all candidates recommended for admission to the seminary.
22. He carefully looks after the funds contributed by the faithful for the work of the church.
23. The Diocesan Bishop renders a report regarding the state of the Diocese and also of his office, to the General, Provincial, and Diocesan Synods, or to an extraordinary session of them.
24. The Diocesan Bishop confers the First Clerical Tonsure, and he ordains to the Minor and Major Orders, all of the seminarians and other clergy of the Diocese, or issues Dimissorial Letters to another Bishop to perform the same for him.
25. In general the Diocesan Bishop looks after the welfare of the entire church within his diocese, as committed to his charge.

ARTICLE 10 — AUXILIARY & CO-ADJUTOR BISHOPS

1. Auxiliary Bishops are appointed to assist the Ordinary in the exercise of his office; and by virtue of their appointment and consecration, may carry out the services of the church according to the Pontifical

THE DIOCESAN BY-LAWS

Article 11 - The Clergy

Rite. They are to perform only those services which the Diocesan Bishop requests them to do, or which he has commissioned them to do. They do not succeed to the See unless elected. During the vacancy of the See they may oversee the work of the Diocese until a successor to the Ordinary is elected, providing they are so commissioned by the Primate.

2. Co-Adjutor Bishops form one court with the Ordinary as does the Vicar General. The Co-Adjutor also succeeds automatically to the See upon the death or resignation of the Ordinary. They too may carry out all services of the church according to the Pontifical Rite. Though they form one court with the Ordinary, they should not presume any rights within the diocese without the permission or commission of the ordinary.

ARTICLE 11 - THE CLERGY

1. The clergy of the Diocese of New England consist of several ranks, namely, The Diocesan Bishop, Bishop Coadjutor, Bishop Auxiliary, Monsignors, Vicars Forane, Deans, Pastors and other Priests, Deacons and the Minor Clergy.
2. Monsignor is a title of rank, attaching to the person once attaining it. Functionally, they are the bishop assistants within designated districts of the diocese.
 - (a) They supervise the work of the church within specified districts;
 - (b) They hold conferences with the clergy and the parish committees within their given districts regarding the work of the church, and submit their reports to the bishop;
 - (c) They hold retreats with the clergy of their district, with the consent of the Diocesan Bishop;
 - (d) They look into and examine parish records, and report their condition to the Diocesan Bishop;
 - (e) In case of need and/or desirability they call parish meetings and discuss parish matters and report to the bishop;
 - (f) They make necessary preparations with the parish priests for official Episcopal Visitations;
 - (g) They assist the Parishes within their districts in the raising of

THE DIOCESAN BY-LAWS

Article 12 — Diocesan Funds

the funds voted by the synod;

- (h) They install pastors in their new pastorates when delegated by the bishop. In short, they perform whatever responsibilities the bishop lays upon them.

ARTICLE 12 — DIOCESAN FUNDS

1. General expenses of the Diocese are received from various sources:
 - (a) the Cathedraticum;
 - (b) the Diocesan Dues;
 - (c) contributions for the seminary;
 - (d) free-will contributions, donations, and legacies;
 - (d) 10% annually of parish collections, unless excused.
2. The Cathedraticum is that amount of money contributed annually to the General Church funds, from the Diocese. It is collected once a year in every parish and mission within this Diocese. This amount should be equal to but is not limited to \$10.00 per adult member of the Diocese.
3. The Annual Diocesan dues is at present \$25.00 per single member of age 18 or over, or \$40.00 per family. Children ages 18 or older, living at home are expected to pay the same dues as a single adult, and may thus also have the right to vote on church matters and hold church office. They are not to be counted in a family dues status.
4. The diocesan dues are collected by the Vestry or Parish Committee and then forwarded to the Diocesan Bishop, by the pastor. One half of the dues of each member is sent to the diocesan bishop and the other half is to be retained by the parish.
5. All contributions made and designated for specific purposes are to be acknowledged by Church officials either in person, in writing or in church publications.
6. All funds designated for specific General Church purposes are to be cleared through the Primate. Once a year a financial statement is issued and sent to every parish.

THE DIOCESAN BY-LAWS

Article 13 — The Parish

ARTICLE 13 — THE PARISH

1. The oversight of the parish rests in matters moral and spiritual in the hands of the Parish Priest; and in matters of finance in the hands of the parish committee, of which the priest is the advisor and overseer.
2. The parish priest is the spiritual shepherd or pastor of his congregation. He holds his parish post by appointment of the diocesan bishop after consultation with the parish committee.

ARTICLE 14 — THE PARISH PRIEST

A priest assigned to a church shepherds his flock according to the decrees of The Old Roman Catholic Church.

1. He determines the character of life in his church, and strives to lead his congregation toward the goal set for itself by the Church.
2. He endeavors to raise the level of the religious life in the parish entrusted to his spiritual care.
3. He examines and approves all financial parish transactions by attaching to them his signature and the parish seal.
4. In his church he is responsible for the organization and maintenance of a Sunday School and such church organizations as are recommended by the Synods.
5. He is responsible for distributing good literature among the members of his parish and keeping them informed.
6. He himself is expected to take part in conferences and meetings of the deanery, vicariate, and the diocese.
7. He keeps careful church records of baptisms, confirmations, marriages, and deaths, and on request issues certificates of these events.
8. Once a year he renders a report in writing on the condition of his parish to the diocesan bishop.
9. In case of pastoral changes, he is not supposed to leave the parish until his successor actually arrives on the scene, and takes the parish under his care.

THE DIOCESAN BY-LAWS

Article 15 — The Vestry or Parish Committee

10. By virtue of his office, the parish priest “hires and fires” his parish personnel. Their remuneration is set by the Vestry or Parish Committee. This personnel may consist of the organist, the teacher(s), the sexton and others.
11. In consultation with the parish committee he receives new members into the church, and submits their names to the parish at the next parish meeting.
12. Special gifts of the parishioners presented to him are his without having to be accounted for.

ARTICLE 15 — THE VESTRY OR PARISH COMMITTEE

1. The Vestry or Parish Committee is a body elected by the parish at its annual meeting, and approved by the Bishop. Its function is to look chiefly after the business and financial affairs of the parish. All matters affecting the Spiritual, Moral and Liturgical Life of the Parish are strictly in the care of the Pastor or Parish Priest, acting in accord with the directives of the Bishop. The Vestry or Parish Committee is forbidden to interfere in any way with the clergy in these matters. In the event of a disagreement or concern, the Vestry or Parish Committee may request that the Bishop look into and investigate the matter and then render a decision. In case of a vacancy on the parish committee or any other reason the parish may call a special meeting at which the business of the day may be taken care of.
 2. The Vestry or Parish Committee is composed of a Senior Warden (Chairman), a Junior Warden (Vice-Chairman), a Recording Secretary, a Financial Secretary, a Treasurer and a number of Vestrymen (Committeemen) according to the Parish’s By-Laws. By virtue of his office, the Pastor or Parish Priest is a voting member of the Vestry or Parish Committee, and chairs and presides over all of its meetings.
 3. Specifically the parish committee:
 - (a) Assists the Parish Priest in the administration of the parish as regards business matters;
 - (b) It cooperates with him in the support and conduct of the educational programs of the parish;
 - (c) It tries faithfully to carry out all the resolutions of the parish
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THE DIOCESAN BY-LAWS

Article 16 — Vestry or Parish Committee Members

- and of the Synods regarding the fundamental purposes of the church;
- (d) It looks after the finances of the parish. It keeps an account of all receipts and disbursements. It pays the salary of the parish personnel;
 - (e) At the annual meeting, it presents a financial report for the past year, and a budget for the new year, for consideration, discussion and approval;
 - (f) To the bishop of the diocese it renders an annual report;
 - (g) All valuable papers are expected to be kept in a bank in a safe deposit box.

ARTICLE 16 — VESTRY OR PARISH COMMITTEE MEMBERS

1. The Senior Warden (Chairman of the Vestry or Parish Committee), with the consent of the Pastor or Parish Priest, calls the meetings of the Vestry or Parish Committee, or of the parish, and together with the Pastor or Parish Priest, presides over them. He signs or approves all financial parish transactions and the pastor countersigns them.
2. The Junior Warden (Vice-Chairman) performs the functions of the chairman in the latter's absence or incapacity.
3. The Recording Secretary keeps the minutes of all Parish Meetings, all Vestry or Parish Committee meetings, the roll of the parish membership, a record of all parish properties and takes care of all of the parish general business correspondence.
4. The Financial Secretary keeps a record of all parish finances and financial transactions, and issues annual statements of contributions to the parishioners, under the signature of the Pastor or Parish Priest and of the Senior Warden (Chairman).
5. The Treasurer handles all parish funds and is responsible for them. He keeps an account of all receipts and disbursements. He pays the parish personnel. All bills presented for payment to him must bear the signatures of the Senior Warden (Chairman) and the Financial Secretary, and all checks issued by him must be signed by him and countersigned by the Senior Warden (Chairman) of the Vestry or Parish Committee and by the Pastor or Parish Priest of the parish.

THE DIOCESAN BY-LAWS

Article 17 — Parish Meetings

6. The Vestrymen or Committeemen are the guardians or comptrollers of the parish treasury. They also serve as auditors of the Parish Financial Record Books.

ARTICLE 17 — PARISH MEETINGS

The parish meetings are regular and special. Among the regular are the Annual and Semi-Annual Meetings, for the transaction of regular business. Among the special meetings are those called for the transaction of special business.

ARTICLE 18 — AMENDMENTS

Amendments to these Diocesan Constitution and By-Laws may be made by the Diocesan Synod at any one of its regular meetings, or at a special meeting, if so specified in the call issued.

THE SYNODAL STATUTES

OF THE

DIOCESE OF NEW ENGLAND

OLD ROMAN CATHOLIC CHURCH

TITLE I — GENERAL STATUTES

1. The statutes of the Third Diocesan Synod of New England constitute the diocesan law binding the clergy, both secular and religious, and the laity of the Diocese. The statutes go into effect immediately upon their promulgation.
2. These statutes presuppose the prescriptions of the 1918 Code of Canon Law, *mutatis mutandi*; the Constitution and Canons of the North American Old Roman Catholic Church; the decisions of the College of Bishops, The Sacred Consistory, and of Plenary and Provincial Councils, and of General, Provincial or Diocesan Synods.
3. All the particular laws of the Diocese of New England hitherto existing are abrogated by the promulgation of the statutes of this Synod, unless they are contained in these statutes or are constituted by lawful diocesan customs which are not contrary to these statutes. Any diocesan customs which are contrary to these statutes, even though centenary or immemorial, are suppressed.
4. That all may know their rights and obligations, all priests who in any way exercise the care of souls within the Diocese of New England shall have constantly available for consultation the Code of Canon Law and the statutes of this Synod.

Each priest shall from time to time carefully study those sections of the law which are in any way related to his priestly life and work. Each priest shall on proper occasion make known to the faithful in general, and to individuals, their obligations and privileges in Church Law.

5. In this Synod the Ordinary, and he alone, is the legislator; after the Synod he alone is the authentic interpreter of the Statutes.

THE SYNODAL STATUTES
Title II — The Clergy in General

6. New laws for the clergy and faithful may from time to time be decreed by the Ordinary. As a general rule such laws will be promulgated in *The Beacon*, the official organ of the Diocese. On each occasion such laws shall be carefully preserved in the parish archives, together with the volumes of the Code and of this Synod.
7. Whenever in these statutes it is prescribed that the Ordinary be consulted or the permission of the Ordinary be obtained, it shall be understood that routine matters may be referred to the Chancellor who will care for them in accordance with the general principles of the law and the special directions of the Ordinary. Attention is called to the fact that the Ordinary is always personally accessible to the clergy and faithful of the Diocese.
8. The presentation of any official business shall be made in writing. Mention shall be made of any previous presentation of the same matter in the same case. In case of oral decision the priest shall prepare and send to the Ordinary, for his records, a written report of the problem and the decision given.

TITLE II — THE CLERGY IN GENERAL

9. We earnestly commend to the clergy and laity of this Diocese deep reverence and sincere devotion to the Holy Father. Let them humbly receive not only his directives, but also his admonitions and counsels, and strive to put them into practice, as our own church leaders shall recommend and direct. Let pastors and preachers be diligent in bringing to the attention of our people the principal documents and acts of the Holy See as *The North American Old Roman Catholic Church* has received them. Finally, and particularly in these trying times, let them follow the example of the faithful in Apostolic times, and with united voices offer up frequent prayers both publicly and privately for the health and well-being of the Holy Father.

Let all of the above words apply with equal attention, loyalty and devotion, to the directives, admonitions and counsels of our own Metropolitan-Primate. Let frequent prayers, both public and private be offered for the health and well-being of our own Metropolitan-Primate.

THE SYNODAL STATUTES
Title II — The Clergy in General

The representatives of the Holy See, and the representatives of the Metropolitan-Primate, are to be accorded due honor and reverence on every occasion.

10. “There is nothing”, proclaimed the Council of Trent, “which more effectively attracts others to a devoted worship of God than the life and example of those who have dedicated themselves to the Divine ministry.” Let therefore the ministers of God seek to achieve sanctity, and being made in their hearts a pattern for their flock, give good example to the faithful in word, in conduct, in charity, in faith, in chastity; let them be sober, prudent, chaste, modest; having a good reputation before all men, so that by their doing of good, they may reduce to silence the ignorance of foolish men, and close the lips of those that speak evil.
11. To this end, all clerics should frequently wash from their souls the stains of sin by use of the Sacrament of Penance; should give a part of each day to mental prayer; should visit the Most Blessed Sacrament; should honor Mary, the Mother of God, by reciting her rosary; should practice the daily examination of conscience.
12. Each secular priest shall make an annual retreat at the time and place designated; nor shall any priest hold himself excused unless he shall have received an express exemption in writing. The expense of the retreat shall be defrayed by the parish or institute to which the priest is attached, wherever possible.
13. Parish priests and assistants shall give good example to their flocks by mutual charity, and shall strive in every way to foster that fraternal union which Our Lord made the distinguishing mark of His true followers.

Parish priests shall therefore treat their assistants with kindness and liberality, shall give them responsibilities, proportioned to their maturity, in the various fields of parochial work, and shall afford them experience in administration.

Assistants shall show to their parish priests, as their lawful superiors, obedience, honor, and a most ready willingness to assist in all the ministry to the faithful.

THE SYNODAL STATUTES
Title II — The Clergy in General

The parish priest shall not consider the parish property to be his own private domain in which assistants of necessity also work and minister, but shall rather make it the common home of all the clergy and religious assigned to the parish, in which the assistants as well as the parish priest are equally considered and cared for.

14. Each priest shall faithfully continue regular study and further perfect his knowledge and understanding of the Sacred Sciences. Each shall seek to acquire that solid doctrine which has been handed down by accepted teachers and which possesses the approval of the Church, avoiding mere profane and worldly novelties of doctrine.
15. All priests exercising the care of souls in the Diocese, both secular and religious (even exempt), shall attend the Clericus Meetings and the Clergy Conferences at the time and place designated, unless in advance they have been excused by the Ordinary for sufficient reason.
16. Priests assigned to parochial duty shall reside within their parish. They shall not leave the territory to which they are assigned, even for a brief time, except for appropriate and approved vacations or other legitimate reason. Priests assigned to special duties shall reside in the place assigned and approved for each.
17. Except on days of legitimate absence, priests shall return to their parishes at a reasonably early hour, unless they are delayed by duty or unavoidable necessity.
18. At least in the church and other parish buildings, priests shall consistently wear the Roman collar and the cassock (or their proper Religious Habit); elsewhere, the Roman collar and clerical clothes. Clothing other than clerical shall not be worn as street attire, except for purposes of secular employment, vacation times, manual labor or legitimate recreation.
19. Clergy and Religious shall refrain from unnecessary social (as distinct from pastoral) visiting in the homes of the laity, especially in the parish to which they are assigned. Familiar and frequent association with the laity outside of family or pastoral situations often beget occasions for gossip that leads to contempt for the Church and her clergy and religious figures. The above admonition is not to be understood as an absolute prohibition, and does not include normal

THE SYNODAL STATUTES
Title II — The Clergy in General

family gatherings and appropriate social events and occasions, or vacations.

20. Clergy and Religious shall strictly avoid any activity in secular politics, and any public acts or statements which manifest partisan political views. Priests and Religious shall not permit any public officer or candidate for office to plead a partisan cause under the auspices of a parish, or in any building belonging to a parish or Religious Community.

The above statute is not to be construed as limiting or prohibiting any cleric or religious from enjoying and exercising their full rights and responsibilities as citizens. Rather we encourage all clergy to participate and fulfill all of their civic responsibilities and obligations including voting and jury duty whenever possible.

21. No priest, whether secular or religious, from the Diocese of New England or elsewhere, shall take part in public debate with any person or persons on any matter, whether religious or profane, nor shall any priest speak in a public lay gathering on a controversial subject, without first consulting the Ordinary.
22. Clergy and Religious are forbidden to institute either civil or criminal action before civil courts, whether against a lay person or organization or, more especially, against another priest, without written permission of the Ordinary.
23. If any cleric or religious be made a defendant before a civil court, he/she shall immediately report this fact and the circumstances to the Ordinary.
24. Each priest shall be conscious of the necessity of prudence in any appearance as a witness in civil and criminal cases, before legislative committees, licensing boards, and similar agencies; and, in matters of importance, shall in advance consult the Ordinary.
25. Priests, and especially parish priests, are exhorted to fulfill generously their community and civic responsibilities; however, no priest shall accept, without previous permission of the Ordinary, office or responsible position in secular societies and committees.
26. Over and above serious abuses which are forbidden under pain of sin or by positive law, clergy and religious shall conscientiously avoid

THE SYNODAL STATUTES
Title II — The Clergy in General

actions which may cause scandal or gossip. Prudent care shall be exercised in such matters as smoking on the street or in public places, the taking of alcoholic drinks in the presence of those who may be scandalized, frequent attendance at places of public amusement, such as ball games and other athletic events, golf courses, beaches, theatres and similar places of amusement, since such actions may be understood as indicating too much of an attachment to things of the world, and too little of the consecrated spirit of the priesthood of Christ.

27. No priest, whether secular or religious, shall attend questionable night clubs, or engage in gambling on races at horse or dog tracks. Because of the scandal given, this prohibition is imposed on priests of the Diocese of New England even when they are outside the Diocese, and on extern priests who come into the Diocese of New England.
28. No priest should own or operate a car of such expensive model as to scandalize the faithful of his district.
29. Priests shall not contract personal debts which they are unable to pay within a brief period. In general they shall not accept money as a loan nor make loans to others, particularly in forms which might lead to civil action.
30. Priests, outside of their regular secular employment, shall not engage in any business either personally or through agents, for their own financial advantage or for the advantage of others, which may lead to speculation or scandal.

In particular, no priest shall speculate, even with his own money, in securities offered for public sale, which may lead to scandal or litigation. Long-term investment of personal money is not forbidden by this statute. The investment of parish and institution funds shall be governed by statute.

31. Within three months after Ordination, or Incardination into the Diocese, each secular priest shall make a will disposing of his present property and any other property that may come to him in the future. This testament shall be in a form valid in civil law.

THE SYNODAL STATUTES
Title II — The Clergy in General

Care shall be taken in the nomination of an executor who should, in general, be a family member or trusted friend, or a brother priest.

A strict obligation is placed on the conscience of every priest to properly provide as best as possible, for the needs and future of his surviving family and dependents, and yet avoid making any gifts or bequests under the will, to relatives or others, which will be the occasion of scandal to the faithful when the will is made known.

32. No priest, unless he is also a lawyer, shall write the last will and testament of any person, especially a member of the laity; nor shall he, except with written permission of the Ordinary, accept the office of executor under such a will, for anyone excepting only a member of his own immediate family.

Priests shall exercise the greatest prudence in advising any lay person as to the disposition of their estate by gift or will, avoiding even the appearance of undue influence or avarice.

33. Without written permission of the Ordinary, no priest shall accept the office of guardian, endorse obligations, go bond or security for any person, or accept money in trust for others, excepting only a member of his own immediate family.

34. On the occasion of transfer, vacation, jubilee, etc., priests shall not in person or through others solicit or accept a collection of money, or any other substantial gift, without written permission of the Ordinary.

35. Priests shall carefully separate their personal money and property from the money and property belonging to the Church. To this end, all bank accounts, deeds, securities and other indications of ownership shall be carefully recorded as either personal to the priest, or belonging to the Church; in case of doubt it shall be presumed that ownership vests in the Church.

Similarly, each priest shall make and have readily available an exact, detailed and complete inventory of his personal property insofar as that property is kept in or on Church premises; and all properties not included in this inventory shall be presumed to belong to the Church. The inventory shall be revised from time to time so that it will be at all times accurate; a copy of it shall be filed in the parish

THE SYNODAL STATUTES

Title III — Deans

archives or the archives of the institution in which the priest has residence.

36. Each priest who is by Ordination or subsequent Incardination a member of the secular clergy of the Diocese shall be a member of the Clergy Fund Society. In consideration of the mutual bond created by the by-laws of this Society, each priest shall be bound in conscience to say one Mass for each brother priest who dies. We urge each priest to say two other Masses as a duty of fraternal charity.

TITLE III — DEANS

37. The Diocese of New England is divided into Deaneries. The office of Dean shall not be attached to any particular parish. Within each Deanery the Dean shall note whether the law of residence is observed, whether the word of God is preached and the faithful are instructed, whether the sick are attended, whether parish records are properly made and diligently safeguarded, whether the tabernacle and its key are securely guarded, whether the parish property is kept in good condition, whether any difficulties have arisen which need the intervention and decision of the Ordinary. To secure this information the Dean shall personally visit each parish in his Deanery.
38. Twice a year, each Dean shall examine the ecclesiastical registers of each parish within his Deanery, in accordance with the instructions of the Ordinary and promptly report his findings to the Ordinary.
39. The Dean shall make a report each year to the Ordinary, to be filed at Chancery Office during the week after Pentecost, as to the priests and properties of the Church within his Deanery.

TITLE IV — PARISH PRIESTS

40. Parish priests shall take canonical possession of their parishes by showing the letter of appointment to the Dean of the district, or to a priest specifically appointed in a given case as the delegate of the Ordinary. After the presentation of the letter, the new parish priest shall, in the presence of the Dean or of the Ordinary's delegate, make a profession of faith and take the oath against Modernism. A formal documentary record of these proceedings, signed and sealed by the

THE SYNODAL STATUTES

Title IV — Parish Priests

Dean or special delegate and the new parish priest, shall be drawn up and preserved in the parish archives.

41. No parish priest designate shall perform any act of jurisdiction in his new parish, such as assistance at marriage or authorization of another priest to assist at marriage, until after he has taken canonical possession of his parish in accordance with the preceding statute.

42. A parish priest, on his arrival in the parish to which he has been appointed, shall make an immediate examination of all the parish books, together with the inventory of all parish property, and shall report his findings to the Ordinary.

Thereafter it shall be his duty to keep all parish records in an accurate and up-to-date condition. These records are subject to inspection at any time by the Ordinary or his delegate, and the parish priest shall be held responsible for any faults which are discovered.

43. No parish priest shall, even with legitimate reason, leave his parish for any period which includes a Sunday or holy day of obligation, unless he shall have first asked and received written permission from the Ordinary. In seeking this permission, the parish priest shall state the reasons justifying his proposed absence. If he is to be absent for more than a week, he shall nominate a substitute to be approved by the Ordinary. Except in case of sickness or urgent necessity no parish priest shall be absent from his parish for any extended time during the holy seasons of Advent or Lent.

44. The Code of Canon Law (Can. 465, §2) provides that parish priests may be absent from their parishes sixty days, at most, during the year, whether these days be taken separately or continuously. In view of long-standing custom in this Diocese, and to provide for the health and well-being of parish priests, the Ordinary will grant upon request permission for a summer vacation, in addition to the sixty days specified by the canon, to extend not more than three weeks, and to include not more than two Sundays of absence from the parish. Parish priests shall carefully observe the obligation of residence under penalty of the provisions of Canon 2381.

45. No parish priest, unless he first receives permission in writing from the Ordinary, shall habitually have in the parish administration, as volunteer or employee, any relative by blood or marriage; nor shall

THE SYNODAL STATUTES

Title IV — Parish Priests

he, without such permission, lease to relatives by blood or marriage any parish property, nor employ any relative by blood or marriage, on a regular basis, to perform any service for the parish. All of this is said to avoid even the appearances of bias, partiality, favoritism, prejudice or preferment of relatives of the clergy over the legitimate rights and duties of the members of the parish.

46. In the choice and hiring of housekeepers, maids, nannies etc, the parish priest shall use special discretion and care, employing only those whose mature age, prudence, reputation and religious character will remove the possibility of scandal or gossip.

47. As a strict duty of social justice, parish priests and superiors of institutions shall see that all lay employees receive adequate wages and have reasonable hours of labor. They shall provide that employees have free time for their religious duties. They shall not impose upon them work which is heavier than their strength can bear or which is not suited to their age or sex.

The provisions of the civil law for wages, workmen's compensation and Social Security shall be strictly observed.

48. Lay persons and other clergy, excepting family and members of the household, should not habitually frequent the Rectory or common table. Parish priests shall admit such visitors to the Rectory and common table only with due considerations for their own immediate family members and those of the household, and upon special occasions and for sufficient reason. The legitimate rights of the Priest's own family for private time must be respected and honored.

49. Each parish shall have a telephone listed under the name of the rectory, and not merely under the name of the parish priest. Provision shall be made for prompt and courteous reply to all who telephone.

Each parish or religious institution should also have internet service with a web page dedicated to the work of the parish and an e-mail address.

50. The usual and essential furnishings of each parish shall be provided and owned by the parish, and not by the parish priest, so that on the occasion of death or transfer the parish will not be left lacking in furnishings.

THE SYNODAL STATUTES

Title IV — Parish Priests

51. On the occasion of the death of a parish priest, the Dean of the respective Deanery, or in his absence the senior assistant if there be one in the parish, shall:
- (1) immediately notify the Ordinary.
 - (2) take possession of the parish and all parish property.
 - (3) follow thereafter the directions of the Ordinary as given in the specific case.
52. The priest in charge in such cases is specifically ordered to retain in his custody, even against the adverse claims of relatives of the deceased parish priest, all parish property and all the deceased parish priest's personal effects, which at the time cannot be proven to be his own personal property or property of the family, until proper determination be made of the personal effects of the parish priest according to the parish priest's inventory, and of the disposition of these effects under his last will and testament. To this end, no person shall be permitted to remove any article whatever until proper authorization shall have been given.
53. Parish priests and their assistants shall not merely reside in the parish, but shall also, by constant, active and priestly ministry, make their presence fruitful in the care of souls. They shall make themselves readily available to the faithful, and shall be generous and courteous in giving to the faithful any sacramental or other priestly aid that may be requested.

They shall not show themselves difficult in acceding to requests that another priest be allowed to officiate at Baptisms, weddings, funerals and similar occasions, provided that the priest so requested is in good standing and possesses the necessary faculties. They shall be guided, on all occasions, by the principle that they must render the greatest possible service to the faithful of their flock.

In parishes to which assistants are assigned, the assignment of one priest to sick calls and office calls shall not exempt the parish priest and the other assistants from being constantly on duty for other parochial works. The parish priest shall set the example of active and generous ministry, and shall be responsible for similar active ministry on the part of his assistants.

THE SYNODAL STATUTES

Title IV — Parish Priests

54. In addition to the provision of Mass, the Sacraments, devotions, the preaching and teaching of the word of God, and the answering of all calls for aid and counsel, each parish priest shall make a systematic visitation of all the homes in his parish, so that each home is visited at least once a year, or, in the largest parishes, every two or three years.

In this parochial visitation it is absolutely forbidden that any money be accepted or even sought (e.g. by leaving collection envelopes). If the faithful voluntarily offer money, even as stipends for Masses, the priest shall courteously refuse it, suggesting that the arrangement be postponed to another time.

The direct obligation of parochial visitation rests on the parish priest. He may use the aid of his assistants and of religious, provided that he and his assistants diligently complete the work which religious visitors cannot do.

The pastoral visitation shall not be casual, mechanical, routine or hurried. In addition to the taking of statistical information about names, ages, etc., each family and individual shall be given time and attention proportioned to their needs and problems. The purpose of parochial visitation is to strengthen the bonds of mutual acquaintance, understanding and good feeling between the shepherds and the flock, that the faithful may be inspired to new devotion, the erring corrected, the poor and unfortunate aided and consoled, and the benefits of religion brought to all without exception.

The parish priest shall not fail to make acquaintance, whenever possible, with those outside the fold, for these too are commended to him in the Lord.

The parish visitation shall not be restricted to a few days or weeks, but shall be a regular priestly activity throughout the year, as opportunity offers.

55. The information obtained in the parochial visitation shall be carefully recorded and, by proper indexing, set forth in a form readily available for future reference by the parish priest and his assistants and successors. These records shall be carefully preserved in the archives of the parish, in a place safe from any unauthorized consultation.

THE SYNODAL STATUTES

Title IV — Parish Priests

- 56 The parish priest shall keep in careful custody not merely the records of the parochial visitation, but also the other registers required by law. He shall see to it that all required records are made, accurately and promptly, by himself or his assistants, never by Sisters or lay persons. The registers shall be in a form approved by the Ordinary or by common use, and shall include at least the following:
- (1) Baptismal register.
 - (2) Marriage register, together with documents obtained in the preliminary investigation of each marriage.
 - (3) Death register.
 - (4) First Communion register, with notation therein of the names of the parents, and the date and place of baptism.
 - (5) Confirmation register, with notation therein of the names of the parents, and the date and place of baptism.
 - (6) Register of sick calls, with indication of the spiritual care needed.
 - (7) Financial register, with accurate recording of all money received and disbursed.
 - (8) In parishes owning a cemetery, records of ownership, burial, and financial status.
 - (9) The weekly parish announcements which shall be in a form which can be permanently preserved in the parish archives.
 - (10) Register for priests from outside the Diocese who say Mass in the parish.
57. A record once entered shall never be erased or eradicated. Any necessary correction should be made by additional notations.
58. Parish priests shall, under strictest obligation, see to it that no lay person shall have access to parish registers of any sort.
- Excerpts from parish registers shall be given out only by the parish priest and his assistants, over their personal signatures and the seal of the parish, never by lay persons. Care shall be taken to give such excerpts only to those who show reasonable right thereto. No fee shall be exacted for baptismal, confirmation, marriage and other similar records.
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THE SYNODAL STATUTES
Title V — Assistant Parish Priests

59. The parish seal, except when actually in use, shall be kept in the parish archives, and shall never be available to any lay person.
60. Parish priests shall guard against even the appearance of lay interference in the priestly work of the parish.
61. Parish priests shall not permit any parish activity which is a scandal or a source of wonderment whether to the faithful or to those not of the faith. Hence no parish priest shall permit:
 - (1) the sale or service of intoxicating liquors (including beer and wine) at gatherings held in parish buildings, on parish grounds, or elsewhere under the auspices of the parish.
 - (2) money raising by lotteries or games of chance, whether directly under the auspices of the parish or indirectly through any Catholic organization.
62. Parish priests and assistants in national or ethnic parishes shall observe both the letter and the spirit of the Instruction of the Roman Sacred Congregation of the Propagation of the Faith, dated April 26, 1897, and the Instruction of the Sacred Congregation of the Council, dated January 15, 1938.
63. Parish priests shall fulfill their obligation to devote bona superflua to the poor and pious causes. This distribution shall be made currently and not merely by disposing of accumulated funds by provision of the parish priest's last will.

TITLE V — ASSISTANT PARISH PRIESTS

64. Assistants share with parish priests the obligation of residence and active ministry in the parish to which they are assigned, except when absence there from is lawfully permitted under Statute 66.
65. Unless it is otherwise specified in the letter of appointment, each assistant possesses the faculties of the Diocese as set forth in the current *Pagella*, and is empowered to work in all phases of parish activity, under the direction of his parish priest.
66. Each assistant shall normally be permitted to be absent from his parish one full day in each week, including absence over night. He shall return before evening of the second day, unless the necessity of serv-

THE SYNODAL STATUTES

Title VI — Chaplains

ing the people makes absence over night impossible, as for example, because of scheduled Masses, confessions and the like.

In addition each assistant shall be permitted a vacation period, outside of Advent and Lent, not to total more than three weeks in the year, and not to involve absence on more than two Sundays.

The parish priest, in regulating the weekly and yearly periods of absence, shall make proper provision both for the needs of the parish and for the health and recreation of the assistant.

In case of necessity, and by way of exception, the parish priest, with the prior written permission of the Ordinary, may decrease or increase the time of absence permitted to an assistant.

67. After ordination, unless excused in writing by the Ordinary, each priest shall submit annually for five years to examinations in the Sacred Sciences. In case of absence from or failure in the examinations, each priest shall take further examinations until he has five times successfully proved his knowledge. Those priests who have received a Doctorate in theology, philosophy or canon law are excused from these examinations.

TITLE VI — CHAPLAINS

68. Chaplains assigned to religious houses, schools, hospitals and other institutions, shall not interfere in the management of the houses or institutions unless they have been given specific appointments as directors.
69. Confessors appointed for religious women shall conscientiously perform their important duties according to instructions issued by the Ordinary.
70. Solemn Baptism shall not be administered in hospitals or other institutions, without the prior written permission of the Ordinary. In case of necessity, private Baptism may be administered. The minister shall make a record of such administration in the baptismal register of the institution and shall immediately send an authentic copy of this record to the local territorial parish priest and to the proper parish priest of the person baptized; these parish priests shall make notation of the private Baptism, each in his own baptismal register. The

THE SYNODAL STATUTES

Title VII — Lay Persons

proper parish priest of the person baptized shall thereafter supply the solemnities of Baptism.

71. Except in the cases governed by Canon 1098, 2°, or with the prior written permission of the Ordinary, chaplains are not authorized to assist at marriages in the hospital or other institution to which they are assigned. They shall therefore refer all marriages to the proper territorial parish priest.
72. The chaplain of an institution in which children live for the sake of education or health shall have the same duties as a parish priest in regard to catechetical instructions and preparation for the Sacraments. If First Holy Communion or Confirmation be received in the institution, the chaplain shall record this fact in the usual way in a register, and shall send an authentic copy of the record to the proper parish priest of each child, who shall make the same notation in his own register.

TITLE VII — LAY PERSONS

73. Each of the faithful is a member of the territorial parish in which he has a domicile or quasi-domicile, unless, in accordance with the provisions of Canon Law, he be a member of a national parish. Those without domicile or quasi-domicile are subject to the territorial parish in which they are actually staying.
74. For the health and development of parish life, each of the faithful should be interested in his own parish, and support it in accordance with his means.
75. The faithful shall abstain from membership in all secret or other such organizations which have been condemned by name by the Church, as being hostile or antagonistic to the Church or the Catholic Faith, unless they have received a personal dispensation; and then only when their own faith has been determined by the Ordinary as being of undoubted certainty. These organizations include: the Masons, the Odd Fellows, the Knights of Pythias, the Sons of Temperance, the Templars, and their affiliated organizations.

Converts who have been members of such organizations prior to their entrance into The North American Old Roman Catholic Church, and others who maintain simply a social/fraternal member-

THE SYNODAL STATUTES

Title VII — Lay Persons

ship or who have insurance policies with such organizations, may continue such membership, provided the Ordinary is assured and certain that such membership will not be an obstacle or hindrance to their complete adherence and practice of the Catholic Faith and that such Faith and practice is in no wise compromised. Should such determination or assurances regarding Catholic Faith and practice be lacking, the membership in the organization must cease.

All cases requiring such a dispensation, or requesting permission to continue membership in such organizations, must be referred individually to the Ordinary, who shall make the appropriate investigation and determination on an individual case-by-case basis. Such dispensations or permissions are an exercise of the Ordinary's power of "epikeia" and in no way constitutes a change in these regulations or statutes, nor does it set a precedent.

A like prohibition forbids membership in any organizations which propagate Communism or which are in any way offensive to faith or morals.

76. No organization shall have any official status in the Diocese of New England unless it has in its ruling body a priest who will serve as Chaplain or Spiritual Director.

For organizations which are strictly parochial, the chaplain shall be the parish priest himself, or one of his assistants designated by him. For all inter-parochial Catholic organizations, the chaplain shall be appointed by the Ordinary. The selection of a chaplain by vote of the members of an organization shall never be tolerated.

77. Parents are primarily responsible for the religious education of their children. Whenever it is possible, they should send their children to Catholic schools, elementary and high, and at the college level. Wherever Catholic schools are not available, the parents and the children shall take special precautions to safeguard the Catholic faith by faithful attendance at Mass and frequent reception of the Sacraments, and by making use of Sunday schools, released time, the Confraternity of Christian Doctrine classes, Newman Clubs, and similar organizations. Parents are warned of the sin involved in sending their minor children to schools which require attendance at non-Catholic classes of religion or Scripture, or at non-Catholic religious services.
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THE SYNODAL STATUTES

Title VIII — The Sacraments in General

78. We urge that all Catholics read *The Beacon*, *The Augustinian* and other approved Catholic papers and magazines.

TITLE VIII — THE SACRAMENTS IN GENERAL

79. In liturgical services and in the administration of the Sacraments, the regulations of the official liturgical books shall be accurately observed. The rubrics shall be studied by the clergy, and be a part of the matter for clergy examinations and conferences.
80. Whenever possible, the Holy Oils shall be kept under lock and key in the church, in a place designed for their safety and for due reverence to their sacred character. The containers should not normally be of glass but rather of silver or pewter. Except on the occasion of sick calls no priest shall carry the Holy Oils on his person or in his automobile.
81. All priests are strictly bound in conscience to give their sacramental and priestly ministrations generously to all the faithful and especially to the poor. On no occasion shall any priest show himself exacting or unduly interested in the matter of stipends or fees. On the occasion of the death of a parishioner, the parish shall provide a High Mass of requiem for those who are too poor to make the customary offering.
82. Even in the case of those who can afford larger offerings, no priest shall in any way seek to obtain from the faithful larger offerings than those set forth in the following schedule; but if the faithful make larger offerings voluntarily, these offerings may be received:
- (1) on the occasion of a low Mass, \$10.00
 - (2) on the occasion of a High or Sung Mass, \$20.00
 - (3) on the occasion of a Solemn High Mass, \$30.00
 - (4) on the occasion of a Baptism or wedding, any voluntary offering; except that the usual stipend may be asked for the celebration of a Mass, low, sung or solemn
 - (5) on the occasion of a funeral, month's mind or anniversary requiem Mass:
 - a. for a sung Mass, \$25.00
 - b. for a Solemn High Mass, not over \$40.00

THE SYNODAL STATUTES

Title VIII — The Sacraments in General

These stipends shall not include the fees for the organist or the soloist, any building rentals or other fees incurred by the clergy, should a building have to be secured for the appropriate services.

If the priest incurs additional expenses for travel beyond the normal and just distance of his regular parochial work, he may request the parties to defray or assist in these additional fees and expenses.

83. On no occasion other than those mentioned in the preceding schedule shall any priest ask a stipend, except that, if a long-standing custom has existed of attaching a stipend to some other service, permission may be sought from the Ordinary for the continuance of this custom.
84. On the occasion of a sick call, no priest shall seek or accept any offering or gift, even in the form of a Mass stipend.
85. A Mass shall be said in return for each stipend that is received; nor may a High Mass be sung as the equivalent of a number of stipends for low Masses.
86. Even on the occasion of the Commemoration of All Souls, any money offered by the faithful shall be treated as manual stipends, and a low Mass shall be celebrated in return for each \$5.00 that is offered. The surplus over and above the number of stipends which a parish priest or assistant can personally fulfill shall be distributed to needy priests in accordance with Canon 835 and following.
87. Condemned and prohibited is the unauthorized practice, whenever it exists in the Diocese, of soliciting publicly and accepting money in return for a promise that a person, living or dead, will be remembered in the Masses and prayers of a priest or religious institute. It is not the intention of this statute to condemn the legitimate practice whereby certain Religious Communities or Pious Associations, in virtue of their Constitutions or Apostolic privilege, admit benefactors to an authorized formal participation in the fruits of their prayer and apostolic work.

Even in such legitimate practice, however, care must be had that there be observed strictly both the letter and the spirit of Canon Law, particularly of Canon 828.

THE SYNODAL STATUTES

Title IX — Baptism

TITLE IX — BAPTISM

88. In each parish a baptismal font shall be erected in the parish church, and solemn Baptism shall be administered only at this font. If at the present time there is no baptismal font in the church, the parish priest shall conform to this statute as soon as, and wherever, possible.
89. Since solemn Baptism is by general law reserved to the proper parish priest of the person to be baptized, no other priest shall confer solemn Baptism unless he first secures the permission of the proper parish priest or of the Ordinary. If a Baptism is conferred in a parish other than that of the proper parish priest, the notation of the Baptism shall be made in the baptismal register of the church where the ceremony takes place, and also in the register of the church of the proper parish priest.
90. Baptism of adults need not be referred to the Ordinary in the Diocese of New England.
91. Unless there is a grave reason to justify an exception, the Baptism of infants should not be postponed beyond three weeks. If, however, the child is in probable danger of death, he shall be baptized immediately, at least by private Baptism.
92. Priests shall be ready and willing to baptize at all reasonable times, and not merely on Sundays.
93. In cases in which a person has been previously baptized by a lay person or by a non-Catholic minister, the previous Baptism shall not be necessarily regarded as invalid, nor shall it, without probable reason, be regarded as doubtfully valid.

As far as is possible, any doubt as to the validity of such a previous Baptism shall be investigated according to the circumstances of the individual case. If the invalidity be clearly proved, the priest shall baptize absolutely, and shall note that fact in the baptismal register. If the previous Baptism be shown to be of doubtful validity, the priest shall baptize “sub conditione” and shall note that fact in the baptismal register. If, finally, there is no reasonable doubt concerning the validity of the previous Baptism, the priest shall not rebaptize, even “sub conditione”. In this case he shall note the date and place of the previous Baptism in connection with the record of the person’s ab-

THE SYNODAL STATUTES

Title IX — Baptism

juramentum of heresy or profession of faith, or, in the case of infants, in connection with the record of the supplied ceremonies.

94. In receiving converts, the procedure shall be:
- (1) If the convert has previously been validly baptized, he shall make an abjuration of heresy or profession of faith in the presence of the priest and two witnesses. The priest, as delegate of the Ordinary, shall then absolve him from censure in the external forum. The priest shall supply the ceremonies of Baptism, if desired, and arrange for sacramental confession.
 - (2) If the convert has been previously baptized, but the Baptism has been found to be only doubtfully valid, he shall make an abjuration of heresy or profession of faith as above. He shall then be baptized conditionally and shall make sacramental confession to receive conditional absolution. The conditional Baptism may be conferred privately, that is, without any associated ceremonies.
 - (3) If the convert has never been baptized, the priest shall baptize him absolutely without previous abjuration or absolution from censure. Because of the custom in this Diocese, the formula of Baptism for children may be used for the Baptism of adults who have never been baptized previously.
95. Prospective converts may freely choose any priest to give instructions, and such priest, without regard for the domicile or quasi-domicile of the convert, may receive the convert into the Church. If the convert is to be baptized, the same priest may confer Baptism, but only in a church in which a baptismal font has been legitimately erected. If the Baptism be administered in a church other than that of the convert's domicile or quasi-domicile, record of the Baptism shall be sent to the latter parish.
96. Converts from the separated Eastern Churches should wherever possible, be received as members of the corresponding Eastern Rite in union with our North American Old Roman Catholic Church. If they are unwilling to be received into the corresponding Eastern Rite, or if such Rite is not locally accessible, the matter should be referred to the Ordinary.
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THE SYNODAL STATUTES

Title IX — Baptism

97. In preparation for Baptism or reception into the Church, the instruction of converts shall not be hurried. In any ordinary case the period of instruction shall extend over at least three months.
98. The regulations given in Canons 765 and 766 concerning sponsors should be carefully observed. If a proxy is to represent a sponsor, the parish priest shall require evidence giving moral certainty that the absent godparent has accepted the office of godparent and has personally appointed the proxy.

A non-Catholic may not act as proxy for a Catholic sponsor.

99. Each parish priest shall make a complete and accurate record of Baptisms without delay. He shall, particularly, obey the regulations given in Canon 777, § 2 concerning the recording of the Baptism of children of illegitimate birth. When an illegitimate child has been legitimized, e.g. by the validation of a marriage, a notation to this effect should be appended to the baptismal record of the child.

100. If, after Catholic Baptism, a child shall have been adopted and shall have received a new name, upon proof by civil document that this action has been taken, the parish priest shall add to the original baptismal record the new name of the child, the names of the adopting parents, and the date and place of the civil action. The new name shall likewise be added to the index of the baptismal registers of the parish.

101. In issuing certificates of Baptism:

- (1) On the occasion of First Communion, Confirmation, or entrance into a Catholic school, the parish priest shall use the first type of certificate approved for this purpose by the Ordinary, which states merely that the child was baptized, and gives the name of child, date and minister of Baptism, and omits any mention of parentage or names of sponsors. In case of adoption the child's natural name shall be omitted and only the name by adoption shall be used.
- (2) On the occasion of marriage, entrance into a seminary or religious institute, the parish priest shall copy the complete record on the second type of certificate approved by the Ordinary, which provides for the original and all added notations. He

THE SYNODAL STATUTES

Title X — Confirmation

shall send this complete record directly to the priest or religious superior concerned, taking care that the document be not given to the person baptized or any other lay person.

- (3) In case of any doubt as to the proper procedure, the parish priest shall refer the matter to the Ordinary for specific directions.

102. In the case of the Baptism of children, one or both of whose parents belong to a Catholic Eastern Rite, the parish priest shall carefully observe the regulations governing the relations between the Latin and Eastern Rites. A child of such a marriage belongs to the rite of the father; and if the father be of the Eastern Rite, the Baptism shall be referred to the parish priest of that Eastern Rite, if such parish priest be available. If, however, the father being of the Eastern Rite, no priest of that rite be available, the child shall be baptized by the Latin parish priest in the usual way; but the parish priest shall take occasion to instruct both parents that the child is, and will be, a member of the Eastern Rite, and subject to the Canons of the Eastern Rite Code. Notation of the child's status in the Eastern Rite shall be added to the baptismal record.

TITLE X — CONFIRMATION

103. During the period of preparation for Confirmation each candidate shall present a document attesting his Baptism, if the Baptism took place in some parish other than the one where Confirmation is being conferred.

In all cases the date and place of Confirmation shall be added to the baptismal record in whatever register the Baptism was recorded. If no record of Baptism can be found, and if a record cannot be supplied on the basis of the sworn statements of reliable witnesses, the person shall be baptized, at least “sub conditione”, and record of both the conditional Baptism and the Confirmation entered in the parish registers.

104. As a general rule, each person confirmed should have his own special sponsor. However, these individual sponsors may authorize a person to act as their common proxy.

THE SYNODAL STATUTES

Title XI — The Holy Sacrifice of the Mass

105. On the occasion of Confirmation, the parish priest shall seek no offering or stipend, whether from the persons confirmed or from their parents or sponsors, nor shall he authorize any collection.
106. Whenever the circumstances set forth in the decree *Spiritus Sancti Munera* (S.C.Sacr. Sept. 14, 1946) are verified, Parish Priests (Pastors) and “Vicarii Oeconomi” (but not assistants), may confirm a parishioner without previous recourse to the Ordinary. After use of this extraordinary power they shall carefully record the Confirmation and report to the Ordinary in writing the circumstances of each case.
107. Converts from separated Eastern churches who were validly confirmed (Chrismated) in those churches in infancy or later, are not to be presented for Confirmation after their reception into the North American Old Roman Catholic Church. In case of doubt as to the validity of the dissident Confirmation, the case shall be presented to the Ordinary.

TITLE XI — THE HOLY SACRIFICE OF THE MASS

108. The faithful shall be frequently instructed on the excellence of the Mass, on the obligation to assist on Sundays and holy days, and on the meaning of the prayers and ceremonies. Active participation by the laity in this public and solemn prayer of the Church is strongly recommended as a primary and indispensable font of true Christian faith and living.
109. The high altar of the Cathedral and of each parish church is a privileged altar.
110. The celebrant shall avoid both undue haste and wearisome slowness. He shall dispose himself before Mass by suitable prayers and make a thanksgiving afterwards. He shall carefully observe the rubrics of the Missal.
111. Breads more than two weeks old should not normally be consecrated whether for the Holy Sacrifice, for the communion of the faithful or for exposition of the Most Blessed Sacrament. Parish priests shall be vigilant in caring that consecrated Hosts shall be consumed within a reasonable time, and shall never consecrate too many, with risk of corruption.

THE SYNODAL STATUTES

Title XI — The Holy Sacrifice of the Mass

- Altar wine shall conform to the liturgical prescriptions and should be obtained only from approved sources.
112. Superiors of houses of religious women shall not permit priests to say Mass in their chapels unless these priests are attached to the local parish or have received the approval of the chaplain or pastor, and of the Ordinary.
 113. In every church or oratory there shall be a register for the name, office and diocese of those priests who say Mass but present no “Celebrant”, or are not personally known to the parish priest or chaplain. Such priests may say Mass once or twice, but if they make further request they shall be required to present themselves to the Ordinary to secure permission for the saying of Mass thereafter.
 114. Each priest shall have a special register for Mass stipends, in which are accurately recorded the nature of the intention, the date it was received, the amount of the offering, and the date when the obligation was fulfilled.
 115. In sung Masses of Requiem, the abuse of omitting parts of the Proper (e.g., parts of the Dies Irae, the Offertory, etc.) is condemned and forbidden. The prescribed texts shall be sung in their entirety.
 116. The use of chairs instead of a bench for the celebrant and ministers at Solemn Mass or Vespers is discouraged.
 117. The Mass bell shall not be a gong or tube, but only a small hand bell. The church bell, if one be installed, shall be used in accordance with liturgical rules.
 118. Mass shall not be said, nor the Most Blessed Sacrament be reserved in any private oratory, in the Rectory or elsewhere, unless in advance the legitimate faculty for the private oratory and for reservation of the Most Blessed Sacrament shall have been registered with the Ordinary, or he has given written approval for such celebration.
 119. Since the Mass is a public liturgical service, and not merely an act of private priestly devotion, all priests shall conscientiously obey the general law of the Church which forbids the saying of Mass without a server, unless an indult in some degree relaxes this law. If an indult be in effect, the conditions set forth therein shall be conscientiously observed. The Ordinary may also grant a dispensation in this regard.
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THE SYNODAL STATUTES
Title XII — Holy Communion

120. In each parish, the parish priest shall arrange for a sufficient number of altar boys, properly trained in the responses and ceremonies of the Mass.
- The altar boys shall wear black cassocks (no other color) and white surplices.
121. With the exception of the Midnight Mass of Christmas, the Solemn Liturgy and Mass of Holy Thursday, and the Solemn Easter Vigil Mass, all other public Masses should not normally begin before 5:00 a.m. or after 12:00 noon. If the convenience of the faithful requires it, a parish priest may seek permission to celebrate at a later hour, but he may not so celebrate unless the permission is granted in writing by the Ordinary. The beginning of the last Mass shall not be delayed until after announcements, sermons and the like have been completed.
122. No priest who is celebrating Mass or taking part as Deacon or Subdeacon in a Mass shall leave the sanctuary during a Mass to take up a collection or to accompany the collectors. In general it shall be considered improper for any priest personally to take up collections in the church, whether for the parish, the school, the rectory or any other cause.
123. A sung Mass shall be celebrated in each parish church of the Diocese on every Sunday and Holy Day of Obligation. The celebrant shall on these Sundays perform the Asperges/Vidi Aquam before the sung Mass wherever this is possible.

TITLE XII — HOLY COMMUNION

124. Priests shall encourage the faithful to receive Holy Communion frequently and even daily.
125. Children who have reached the age of discretion should be admitted to Holy Communion in accordance with Canon 854. While the practice of general First Communion is entirely approved, special cases shall be treated individually, and no child is to be too long restrained from the reception of Holy Communion because of the fact that general First Communion is still some time away, especially if the child has reached the age of discretion and is subject to the Paschal Precept.

THE SYNODAL STATUTES

Title XII — Holy Communion

126. On the occasion of First Communion, each child shall present an authentic record of Baptism; and the date and place of this Baptism shall be recorded in the First Communion register, together with the names of the child's parents, and the date and place of the First Communion. Thereafter notation of the date and place of First Communion shall be added to the original record of Baptism.
127. In case of dispensations from the usual Eucharistic fast, i.e., in the cases of night workers, and the sick and infirm who are not included in the provisions of Canon 858, § 2, the priest shall verify the presence of the required conditions, and thereafter forward his recommendations with the formal petition.

TITLE XIII — PENANCE

128. Both parish priests and assistants shall be prompt and zealous in hearing confessions. In each parish regular times for the administration of the Sacrament of Penance shall be established, chosen to meet the convenience of the faithful. In addition, no priest shall ever refuse a reasonable request for this Sacrament at other times in the week. Priests shall be readily available for confessions after morning Masses and all public devotions.
129. Where a considerable number of the faithful speak a language other than English, the parish priest shall from time to time, and especially in Advent and Lent, make provision for the presence of a priest who is competent in the use of that language.
130. Each parish priest and assistant shall diligently acquaint himself with the laws concerning the faculties to hear confessions and the restrictions on these faculties by the reservation of censures, and he shall carefully ensure the validity and licety of any absolution he may grant.
131. Any priest, diocesan or religious, visiting a parish in the Diocese of New England, provided that he enjoys faculties to hear confessions from his own Ordinary or Superior, is hereby granted the usual faculties of this Diocese to hear the confessions of the parish priest, his assistants, and other persons (except religious women) actually residing in the parish.

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Title XIV — Holy Orders

132. Because the Sacrament of Penance is so common and so vital in the life of the faithful, each parish priest shall be diligent in providing confessionals adequate in number, conveniently placed, and fitted with such devices as may be practical and useful, e.g., as to lighting, hearing aids, etc. Care shall always be taken to provide sufficient space about the confessionals to ensure complete secrecy for all confessions.
133. Confessions of women, except in the case of the sick or dying, shall not be heard except in a properly erected confessional.
134. On the occasion of the Sacrament of Penance, no priest shall seek or accept an offering, even in the form of a stipend for Mass.

TITLE XIV — HOLY ORDERS

135. Each priest shall encourage and strengthen vocations to the priesthood and to the religious life. He shall show special interest in seminarians who reside in the parish, returning thereto in periods of vacation. If possible, such seminarians shall be given opportunity to take part in parish activities as a preparation for their future ministry.
136. During the vacation periods, each parish priest shall acquaint himself with the character and conduct of the seminarians resident in his parish, and shall thereafter make an informed report, on request, to the Seminary Rector.
137. The announcement to the people that a seminarian is about to receive Sacred Orders shall be made in accordance with Canon 998, and notation of the reception of the Subdiaconate shall be added to his baptismal record, in accordance with Canon 1011.

TITLE XV — MATRIMONY

138. In sermons and instructions, the Catholic doctrine concerning marriage, and especially concerning the permanence of the marriage bond and the spiritual danger of mixed marriages, shall be carefully set forth to the faithful.
139. In addition, in high school and college level Religious Education Programs, in parish groups, in Cana, Pre-Cana and other conferences, more extended and complete instruction shall be provided for

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Title XV — Matrimony

parents and for those coming to maturity. Parents especially shall be taught their responsibility and their essential role in preparing children for maturity and marriage; and they shall be cautioned against false modesty in this matter.

140. The faithful preparing for marriage shall approach the proper parish priest in due season, ordinarily three months or more before the date suggested. No binding arrangements for the proposed wedding should be made by a priest or by the faithful until after the status liber of both parties has been sufficiently proved.
141. If one of the parties to the marriage belongs to another parish, the parish priest of that parish shall readily give his assistance in the preliminary investigation.
142. The banns of marriage shall be announced well in advance of the date proposed for the wedding; and, as a minimum, three full days must have elapsed between the last announcement of the banns and the celebration of the wedding.

The banns of marriage shall be announced in all the parishes in which either party resided for six months or more after his or her fourteenth birthday. The parish priest of each parish, after announcing the banns, shall forward a certificate of the announcement and of any information obtained.

143. In each case, the documentary investigation ordered by the Instruction Sacrosanctum of June 29, 1941 shall be accurately completed. The forms filled out by the parties, the documentary records of Baptism, and Confirmation (and any other necessary documents, such as proof of death of a previous spouse, official declaration of the nullity of a previous marriage, official record of a dispensation granted, etc.) together with depositions of witnesses, shall be carefully collected and filed in the parish archives.

Persons who are or have been in the military service must show their official service records to the priest, in testimony of their marital status.

144. When the marriage is to take place in another Diocese:
In this case the parish priest, using the appropriate form, shall complete the said form concerning his subject or subjects. He shall make

THE SYNODAL STATUTES

Title XV — Matrimony

out the petition for a Testimonial Letter and send to the Diocese of New England Chancery the completed form together with the documents or statements which prove the status liber. When the Chancery returns these with the granted Testimonial Letter, the parish priest shall send a copy of the completed form, together with the other necessary documents, to the priest of the other Diocese who is to assist at the marriage.

145. When one or both parties belong to another Diocese and the marriage is to take place in the Diocese of New England:

In this case, the parish priest of this Diocese shall send the appropriate form to the parish priest of the party or parties residing outside the Archdiocese, with the request that he complete the form concerning his subject or subjects. He shall further ask the parish priest in the other Diocese to make out the petition for a Testimonial Letter and to send it to his own Chancery with the request that when the Testimonial Letter is granted, the form, together with a statement as to the manner of proof of the status liber, be returned to the parish priest in New England. The latter will then make out the petition for the *Nihil Obstat*, and send to the Diocese of New England Chancery this form together with all the essential documents pertaining to the case.

146. In all cases in which one or both of the parties are not personally and well known, the priest making preliminary investigation is bound strictly in conscience to secure not merely the party's own statement, but also such other corroborative testimony as may be sufficient to prove that the party is entirely free to marry. This further corroboration is particularly necessary in the case of a mixed marriage. In addition to proof of status liber of the non-Catholic party, the priest must be personally able to sign the statement that he is morally certain that the cautions will be fulfilled; which moral certainty cannot reasonably be present if based merely on a statement given by a person otherwise not known.

147. The parish priest who has the right to assist at a marriage in accordance with Canon 1097, §2 has the responsibility of conducting the investigation as to the status liber of both parties. Even in the case where the proper parish priest has arranged for the marriage to take

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Title XV — Matrimony

place elsewhere, he himself shall conduct the investigation and make known the results to the priest who is to assist at the marriage.

148. In accordance with Canon 1109 marriage between two Catholics is to be celebrated in the parish church, and not in any other church or oratory except by permission of the local Ordinary or the parish priest. Such a marriage may be celebrated elsewhere only with the written permission of the Ordinary. Except in the case of marriages celebrated at a Nuptial Mass, no marriage shall be conjoined with the celebration of Mass, with Exposition or Benediction of the Blessed Sacrament, or with any such ceremony or devotion.
- In the case of mixed marriages parish priests shall carefully observe the provisions of the instruction issued by the Ordinary.
149. In presenting a request for a dispensation the parish priest shall in each case verify the fact that the canonical reasons for dispensation are objectively true and objectively grave in the given case.
150. If for any reason a dispensation is not used, the rescript shall be returned promptly to the Chancery Office, with a written explanation of the circumstances.
151. It is the regular rule that a marriage take place before the parish priest of the bride, even if the bride be the non-Catholic party, unless a just cause excuse. If such a just cause, which need not be in itself grave, be present, the marriage may be performed by the parish priest of the groom, or, by permission of the Ordinary (or the proper parish priest) by any other parish priest. In such cases the parish priest of the bride shall make no objection unless he is prepared to prove to the Ordinary that no just cause exists.
152. The offering on the occasion of marriage belongs to the parish priest in whose parish the marriage is performed, unless it has been proved that the marriage was celebrated there without just cause or proper permission.
153. The faithful shall be instructed from time to time concerning the special blessing given at a Nuptial Mass, and shall be urged to contract marriage, whenever possible, with this solemnity.
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Title XV — Matrimony

154. After each marriage, notation shall be immediately made in the marriage register, and notice of the marriage sent to the place of Baptism of each party.
155. Priests must observe scrupulously the requirements of the civil law concerning marriages and the return of the records of marriages.
156. In the following cases, no priest may assist at a marriage without consulting the Ordinary:
- (1) when there is insoluble doubt as to the existence of some impediment.
 - (2) when one or both parties are vagi.
 - (3) when one or both parties are minors (under 18 years of age) and the parents either do not know of the proposed marriage or have reasonable objection to it, even in the case of the convalidation of an attempted civil marriage.
 - (4) when one or both parties have notoriously ceased to practice the Catholic faith.
 - (5) when one or both parties have previously attempted marriage with a person who is still living, even though there appears to be clear evidence that the earlier marriage was null, unless a competent Church Tribunal shall have previously declared the nullity of the marriage.
 - (6) when a person who has previously married claims that his spouse has died, but fails to produce an authentic certificate of death.
 - (7) whenever after full investigation there exists a doubt as to the freedom of the parties to marry. In this case, the parish priest, using the appropriate form shall complete the necessary paperwork. He shall also make out the petition for the *Nihil Obstat*, sending the same and all other pertinent documents to the Ordinary.
157. In all the foregoing cases, and particularly in cases where a previous marriage must be referred to the Tribunal, priests shall carefully abstain not merely from any definite commitments as to a proposed marriage, but likewise from expressing any expectation that the marriage will ever be allowed to take place.
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Title XV — Matrimony

158. No Catholic shall act as a principal witness at a non-Catholic or civil marriage, without the written permission of his or her proper Pastor and the Ordinary of the Diocese.
159. No non-Catholic shall act as an official witness at a Catholic marriage, even if this be a mixed marriage, without the prior written permission of the Ordinary. Invalidly married Catholics may not act as official witnesses.
160. Whenever either party to a proposed marriage belongs to a Rite other than that of the church of the marriage, the case shall be referred to the Ordinary for determination of the proper parish priest to assist at the marriage.
161. Catholics who after valid marriage have separated from their spouses without an ecclesiastical decree of legitimate separation shall be warned that they are under serious obligation in conscience to resume common life. If any such Catholics shall claim that the separation is justified, the priest shall direct them to present the case to the Ordinary.
- The priest shall in all cases seek to promote reconciliation rather than separation; and shall in no case, even in the internal forum, give positive approval of a permanent separation unless the ecclesiastical decree has been issued.
162. Under pain of serious sin it is forbidden that any Catholic, validly married, seek a decree of civil divorce or a decree of separate maintenance, without first obtaining from the Ordinary, permission for such action; and shall have proven the necessity of the same. The persons concerned should indicate a willingness to fulfill all of the Church's requirements and seek proper canonical recognition and validation of this matter.
163. Parish priests and confessors shall carefully instruct the faithful to avoid, as a proximate occasion of sin, company-keeping with any persons not suitable as marriage partners according to the Church's requirements.
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TITLE XVI — EXTREMUM UNCTION

164. The care of the sick and the preparation of the faithful for death are an essential and most important part of the priestly ministry. Each priest who has the care of souls shall devote himself to this work with the utmost generosity, not merely waiting for the faithful to ask his assistance, but also keeping in constant touch with all cases where his presence may be required. Nor shall any priest restrict his service merely to that visit in which he confers the Sacraments; rather he shall, as occasion offers, make repeated visits, to encourage, console and strengthen the patient.

TITLE XVII — CARE OF CHURCHES

165. Parish priests shall diligently provide for the cleanliness and good order of their churches, baptistries and sacristies; and shall provide light and heat adequate for the comfort and convenience of their parishioners.
166. Entrance to the church for sacred functions must at all times be absolutely free and without charge. There shall be no signs or other indications that a fixed offering is required. Neither the parish priest, the assistants, nor the ushers, shall by word or expression show objection if an offering is not given.
167. Wherever possible, the churches in which the Blessed Sacrament is reserved shall be open each day and until an hour in the night which is convenient for the faithful.

TITLE XVIII — CHRISTIAN BURIAL

168. Ecclesiastical burial consists in the bringing of the body to the church, the celebration of the funeral Mass and absolution, and the interment of the body in a place lawfully set aside for the burial of the faithful. All baptized persons have a strict right to ecclesiastical burial except in cases where the provisions of Canons 1239-1242 are exactly fulfilled.
169. Funeral Masses with the body present may be celebrated on all days of the year except: Sundays and Holy days of Obligation; Holy Thursday, Good Friday and Holy Saturday; Epiphany; Corpus Christi.

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Title XIX — Sacred Seasons

170. No priest shall deny ecclesiastical burial in any case unless he shall have first consulted the Ordinary.
171. If the deceased is unknown in the parish, investigation shall be carefully made as to his religious status and as to the possibility that the burial belongs by law to another parish.
172. The proper church for burial is the parish church of the domicile or quasi-domicile of the deceased. The faithful have, however, by general law of the Church, the right to select any church for their own burial provided that the church selected has the right to bury; but his selection must have been made by the deceased person himself, and not by his surviving relatives or friends.
173. The priest who celebrates a funeral Mass has the right, and, unless a serious difficulty prevents, the duty of accompanying the body to the grave. In cases in which the celebrant cannot go to the cemetery because of other important duties which cannot be delayed, or because of extraordinary distance, arrangements shall be made, whenever possible, that another priest go to the cemetery for the committal service.
174. Without permission of the Ordinary, no eulogy shall be preached at any funeral.

TITLE XIX — SACRED SEASONS

175. The Lenten regulations of the Diocese shall be duly announced and explained to the people. Confessors, as such, shall thereafter merely verify the presence or absence of reasons sufficient to excuse a penitent from these laws.

In the external forum, parish priests, for a sufficient reason, are empowered to grant a dispensation to individual persons or families resident or present in the parish.

176. The faithful of the Diocese are dispensed from the law of fast and abstinence on the 17th of March, the feast of Saint Patrick. For the Diocese of New England this feast is celebrated as The Patronal Feast of the Diocese, a feast of the First Class.
177. In each parish fitting observance shall be made of the devotion to the Sacred Heart on the First Friday of each month; of the devotion to

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Title XX — Public Worship

Our Lady in the month of May; of the devotion of the Holy Rosary in the month of October; and of the devotion to the Holy Souls in the month of November.

178. In each parish the Titular Feast shall be observed not merely in the priests' recitation of the Divine Office and celebration of Mass, but also by some public observance shared by the faithful.

TITLE XX — PUBLIC WORSHIP

179. Since Catholics are not allowed to take active part in non-Catholic worship, it is strongly discouraged that any Catholic play the organ or sing in non-Catholic churches.
180. Although passive attendance at non-Catholic funerals, weddings, etc., is for a sufficient reason permitted to the faithful (Canon 1258, § 2), it is forbidden to both priests and lay people to take part in other religious services (Eucharistic) of non-Catholics, with whom we do not enjoy the privilege of "communication in sacris", even though the meeting be represented as not being a religious service. In doubt any case shall be referred to the Ordinary.
181. The music for all church services shall comply with the regulations issued by the Commission for Church Music of this Diocese.
182. After the Leonine prayers and invocation of the Sacred Heart of Jesus at the end of low Mass, and during Benediction of the Most Blessed Sacrament, before the Sacred Host is replaced in the tabernacle, the celebrant and the faithful shall recite the Divine Praises.

TITLE XXI — THE HOLY EUCHARIST

183. The Most Holy Eucharist shall be reserved at one, and only one altar, and as a regular rule at the high altar of the church. The laws providing for the security of the tabernacle shall be carefully observed, as also the liturgical rules for identifying the altar of reservation.
184. As a strict and personal obligation, the parish priest or administrator, and the chaplain in institutions, shall guard the key to the tabernacle in which the Most Blessed Sacrament is reserved. Except when the key is in use it shall be carefully secured under lock and key in a place

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Title XXII — Church Furnishings

- not known to or accessible to any of the laity, preferably in the parish safe in the rectory.
185. Public exposition and benediction of the Most Blessed Sacrament is permitted in each parish church:
- (1) On Sundays and on feasts of the first and second class.
 - (2) On each day of the month of October and on the first and second days of November.
 - (3) On each day of the Forty Hours.
 - (4) On the First Friday of each month.
 - (5) At each meeting of the Sodality, Holy Name Society, or any similar society, for devotional exercise in the church.
 - (6) On each day of May and June if a sufficient number of the faithful attend the devotions.
 - (7) On each day of parish missions, of spiritual retreats, novenas and triduums.
 - (8) Twice a week during Lent.
 - (9) Once a week if a sufficient number of the faithful join in the devotion of the Holy Hour.
186. In Houses of Religious, public exposition and benediction of the Most Blessed Sacrament is permitted on days mentioned in Canon 1274, § 1, and on such other days as shall have been approved by the Ordinary in a schedule prepared for the Religious Community.

TITLE XXII — CHURCH FURNISHINGS

187. Wherever possible, each church and oratory shall have a safe which is fire-resistant, in which the sacred vessels shall be securely preserved.
188. It shall be the duty of the parish priest, together with the Vestry, to provide all furnishings necessary for the worship of God, the dispensing of the sacraments, and the ordinary practices of Catholic devotion. He shall see that these furnishings are in good condition, that altar vessels, linens, cloths and vestments are always clean and fresh, and that any worn out articles are discarded and replaced.

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Title XXIII — The Teaching Office of the Church

TITLE XXIII — THE TEACHING OFFICE OF THE CHURCH

189. No priest shall preach to or instruct the faithful without previous preparation and prayerful meditation.
190. Sermons and instructions shall in all cases be religious, based on the word of God, and designed to promote religious (rather than exclusively social, economic or political) thought and life. Ideally, the Homilies, Sermons or Instructions should be an explanation and application of the principles and teachings contained in the Mass of the day, especially the Epistle and Gospel.
191. In at least the larger parishes it is recommended that the Sunday announcements be in some way printed and distributed to the people, so that more time will be available and used for the preaching of the word of God. In no parish shall the preaching of the word of God be omitted in order to spend the allotted time on announcements.
192. Priests shall discuss money and the financial support of the parish, its schools and activities, only in passing, rarely, and by way of exception; and never, even in these cases, betray preoccupation with financial concerns as outweighing the proper priestly work of teaching God's revelation and making available His graces.
193. At each Mass on Sunday, even in the summer season, a brief homily shall be preached, lasting at least ten minutes. It is recommended that, if possible, the subjects be so chosen as to teach progressively the content of Divine Revelation in matters of faith as well as morals.
194. As an important part of their ministry parish priests and assistants shall teach the faithful the deposit of faith not merely by sermons and instructions, but also in formal classes whenever this is possible.
195. In each parish a Mission should be conducted at least every three years.

TITLE XXIV — CHURCH PROPERTY

196. By Canon Law, the power to acquire, retain and administer property is vested in each parish and in other moral persons lawfully erected by Church authority. In each case, the administrator shall exactly fulfill the general laws governing his administration as set forth in the Code of Canon Law (*mutatis mutandi*), the Constitution and

THE SYNODAL STATUTES
Title XXIV — Church Property

Canons of The North American Old Roman Catholic Church, the Constitution and By-Laws of the Diocese of New England, these Statutes, as well as any other directives or specific instructions which may be given by the Ordinary, and also any provisions of civil law which may apply.

197. No parish priest or other priest, no lay person or group of lay persons, shall hold church property in their private name or names, but rather any such property must be held in the name of the parish, mission, Religious Community or other such religious association as may have been approved by the Ordinary; if any should do so for a period of one month, without permission of the Ordinary, he shall be, if a priest, “*ipso facto- suspensus a divinis*” with the suspension reserved to the Ordinary; if a lay person, “*ipso facto excommunicated*”, with the excommunication reserved to the Ordinary.
198. In all parishes whose direction has been committed to a Religious Institute, the church, school, rectory and other property, and all the gifts and offerings of the faithful, shall belong to the parish, unless in individual cases it is proved beyond doubt that they were given for the use of the Religious Institute.
199. The combinations of all safes which contain church property must be filed with the Chancery, as must also the location of all safe-deposit boxes containing such property.
200. Without permission of the Ordinary no immovable property shall be bought, sold or mortgaged; and all deeds and documents concerning such actions shall be filed with the Chancellor after civil registration has been effected.
201. All gifts and offerings of the faithful not merely during Sunday Mass but also on all other occasions shall belong to the parish, except the following:
 - (1) special collections ordered or authorized by the Ordinary, which are to be returned according to his instructions.
 - (2) stipends for Masses, which belong to the priest to whom they are given.
 - (3) purely personal gifts, individually given, when the intention of the donor is clearly and certainly expressed; these belong to the

recipient.

- (4) offerings on the occasion of baptisms and weddings, which belong to the parish priest, subject to his duty to give the usual stipend to the celebrant of the Mass if one be said, to the assisting deacon and subdeacon in a solemn Mass, and to give the usual fees for music.
 - (5) free will offerings of the faithful at Christmas and Easter, which belong to the parish priest.
202. The stipends of parish priests, assistants, and priests assigned to special services will be determined by the Ordinary from time to time, in consultation with the parish vestry or other similar body in non-parochial institutions.
203. In all parishes, the parish priest, together with the Vestry of the Parish, shall pay from parish funds all current bills for the maintenance of the parish, before taking his own stipend. If no funds for the stipend are available for three successive months, the parish priest shall report the financial status of the parish to the Ordinary, and obey the specific instructions then given to him.
204. No amount due as stipends shall remain uncollected by a parish priest or assistant for more than one year; and if a complete year elapse without withdrawal of the stipends from the parish funds, the amount not withdrawn shall be forfeited and remain thereafter the property of the parish.
205. During the celebration of Mass, as a regular rule, only one collection shall be allowed. A second collection may be made only when ordered or authorized by the Ordinary for a special purpose, duly announced in advance.
206. All special collections taken up by direction of the Ordinary shall be transmitted to Chancery Office within the next ten days.
207. No collection for any extradiocesan purpose shall be taken up in any parish except by permission of the Ordinary, to be granted under the terms of the “Missionary Cooperative Plan”.
208. No parish shall accept any pious foundation without the previous written consent of the Ordinary; nor shall any exempt religious ac-

THE SYNODAL STATUTES
Title XXIV — Church Property

- cept such a foundation without the consent of the competent Major Superior.
209. Parish priests, administrators and superiors of diocesan institutions whose churches or institutions have received donations either “inter vivos” or by Last Will and Testament, or have been designated as trustees for pious causes, shall notify the Ordinary immediately upon receiving word of such gift, legacy or designation.
210. Parish priests and all other administrators of church property shall keep financial records in a form approved by the Ordinary, and shall make annual (and other) reports at the time and in the form ordered by him.
211. It is the right and duty of parish priests, The Vestry of the Parish, and other administrators to provide for the careful and prudent administration of the property committed to their care. Included in ordinary administration are the following acts:
- (1) collection and banking of all money acquired in approved ways.
 - (2) buying of normal necessities for the regular program.
 - (3) upkeep and repair of all properties and replacement of that which is worn and unusable, provided that the individual transaction costs less than \$500.
 - (4) payment of wages and salaries.
 - (5) payment for light, heat, water, business telephone, and other ordinary requirements for daily use.
 - (6) payment of taxes and insurance.
 - (7) prudent and frugal support of the parish properties.
 - (8) reasonable payment for the cost of transportation of parish priest and assistants when actually needed for the fulfillment of their parochial obligations.
212. All bills for materials and services shall be paid promptly. Upon proof that bills have been neglected for three months, despite demand of the creditor and without permission of the Ordinary, the responsible parish priest, Parish Vestry, or administrator shall be liable to punishment for negligence, under penalties to be determined by the Ordinary.

THE SYNODAL STATUTES
Title XXIV — Church Property

213. Parish bills shall be regularly paid by checks signed by the parish priest, the designated representative of the Parish Vestry, or administrator; the cancelled checks shall be preserved for the period of seven years, as specified by the civil law statute of limitations, as a proof that payment was made. The parish checkbook shall show on each stub, or in the register, the date, the amount, the payee and the purpose of the payment; such stubs or registers shall also be preserved for seven years.
214. All church property belonging to The Diocese of New England — Old Roman Catholic, Inc. shall be insured in the amounts and ways designated by the Ordinary, and such insurance shall be arranged only through Chancery Office.
215. No parish priest shall hire or lease, sell, assign, transfer, trade or in any way alienate any church property unless with the written consent of the Ordinary.
216. Written permission of the Ordinary is required:
- (1) for borrowing or lending parish funds.
 - (2) for investing parish money in new loans, bonds, stocks, etc.
 - (3) for any change in the existing investments and banking of parish funds.
217. In all matters of building, maintenance, and renovation, the instructions of the Ordinary as issued through the Diocesan Commission on Liturgical Structures shall be observed. These instructions will cover the proper liturgical requirements and will not in any way interfere with or impede the local parish's rights or role in planning for any building or renovation to their property. The instructions will serve primarily as guidelines so as to guarantee that the basic and essential integrity of the property reflect and are suitable for authentic Catholic worship.

THE APPENDICES

- APPENDIX 1 -

CHANCERY REGULATIONS

OFFICE HOURS

The office is open for general business Monday through Friday; at other times only by appointment. The office is closed on the following holy days and civil holidays:

- Feast of the Circumcision
- Columbus Day
- Washington's Birthday
- Feast of All Saints
- St. Patrick's Day
- Veteran's Day
- Patriots' Day
- Thanksgiving Day
- Memorial Day
- Feast of the Immaculate Conception
- Bunker Hill Day
- Christmas Day
- Independence Day
- Holy Thursday
- Good Friday
- Feast of the Assumption
- Ascension Thursday
- Labor Day
- All Soul's Day
- Corpus Christi
- Epiphany

Whenever possible, an appointment should be made in advance. However, a priest is always free to contact the office at other times if these hours are very inconvenient or if an emergency should arise. Priests should not direct lay people to the Chancery without having made an appointment beforehand, and these people should be given a letter of introduction.

APPOINTMENTS WITH THE ORDINARY

These appointments should be requested either by writing directly to the Bishop at:

THE MOST REVEREND EDWARD J FORD, TOR, DD
200 EMERSON STREET
SOUTH BOSTON, MASSACHUSETTS 02127

or by addressing the Chancellor at the Chancery Office.

PRESENTATION OF BUSINESS

All business with this office should be conducted in writing since it should be made a matter of record in almost every instance. Furthermore, a great deal of the business is of such a secret or confidential nature that it should not be discussed over the telephone. Even when emergencies arise and are handled by telephone, fax machine or internet, it is usually required that a letter be sent in confirmation of the matter that was discussed. Letters should all be addressed to:

THE DIOCESE OF NEW ENGLAND
200 EMERSON STREET
SOUTH BOSTON, MASSACHUSETTS 02127.

Baptismal records for the Bishop's card should be addressed to the Ordinary. Other chancery business should be addressed to the Right Reverend Chancellor. All marriage court business should be addressed to The Tribunal.

PAYMENT OF FEES

All payments of fees and offerings should be made by check or money order; currency should not be sent in or brought in to the office because of the danger of

mistakes that could arise in keeping financial records. In making out checks, degrees and ecclesiastical titles should not be included. As will be specified in each case, Clergy Fund assessments and all Diocesan Collections should be made payable in the name of The Diocese of New England-Old Roman Catholic; checks for all other items should be made payable in the name designated for that item as directed by the Ordinary or the Chancery Office. By following these directions, bookkeeping procedure is greatly simplified.

SUPPLIES

Each parish should keep on hand an ample supply of the approved current forms which the Chancery Office has available for parochial needs. Outdated forms should be destroyed promptly.

DISPENSATIONS

All of the directions on each dispensation form should be followed carefully since it is a very important record. The names at the parties must always be printed. Whenever possible, the forms should be typewritten. In applying for mixed marriage dispensations, the baptismal status of the non-Catholic should correspond with the type of dispensation which has been requested.

The canonical reason for the dispensation should never be vague: it should be stated in the approved manner.

Some canonical causes require an explanation before they will be accepted as just reasons.

Whenever a "lapsed" Catholic is involved in a petition for a dispensation, the priest should send a complete statement about reasons for the person's having left the Church, whether or not he may have affiliated with any non-Catholic sect, and what his present attitude toward the Church may be. The Chancery Office may find it necessary to make additional inquiry into the person's status before the dispensation will be granted.

Applications for dispensations from the impediments of consanguinity and affinity should be submitted with the genealogical tree sketched on the reverse side of the petition.

- APPENDIX I -
Chancery Regulations

N.B.: Priests are forbidden to direct lay people to the Chancery Office with petitions for dispensations.

The following alms must be remitted with each application for a dispensation:

Banns, one publication	\$5.00
Banns, two publications	\$10.00
Banns, three publications	\$15.00
Mixed Religion	\$25.00
Disparity of Worship	\$25.00
Consanguinity, second degree	\$20.00
Consanguinity, third degree	\$15.00
Affinity, first degree	\$20.00
Affinity, second degree	\$15.00

FACULTIES

With the exceptions that are provided for in Statutes 112, 113 and 131, priests from other dioceses, whether visiting here or preaching missions, retreats or days of recollection, must send their credentials to the Chancery Office for recording before they may receive faculties of the Diocese.

Parish priests and chaplains of institutions must apply to Chancery for faculties for priests who come from outside the Diocese to preach missions, retreats, etc.

Secular priests who have not been incardinated, but who are stationed within the Diocese, and religious clergy who are assigned to work within the Diocese must apply to the Ordinary toward the end of each calendar year for the renewal of their faculties in the Diocese. The request for the renewal of the faculties of the religious clergy should be submitted by the superiors of each religious house for the priests who reside in that house.

Priests from outside of the Diocese of New England who wish to officiate at marriages within this Diocese must present their credentials to the parish priest of the parish wherein the marriage is to take place, and must comply with any regulations of the Secretary of State of whichever state the marriage is to take place in, to be registered and authorized to perform the marriage. The parish priest of the parish in which the marriage is to take place, must see the document of authoriza-

tion issued by this Diocese before permitting any visiting extern priest to officiate at any marriages within his parish. He should also be assured that the extern priest has complied with all applicable civil laws of the place.

BISHOP'S BAPTISMAL CARD

Record cards should be sent to the Chancery Office for every person who is baptized in the parish, and indication should be made on the card if the person is an adult convert or if there is any other reason why a souvenir card should not be returned to the family of the one who was baptized.

Record cards should be sent to Chancery Office within a month of the date of Baptism. The names should be clearly inscribed, and, if possible, they should be typewritten.

- APPENDIX 2 -

TRIBUNAL REGULATIONS

1. The Tribunal office is open Monday through Friday. The office is not open on the days on which the Chancery Office is closed.
2. No one should be directed to the Tribunal office unless an appointment has already been made. For this visit, the person should secure and bring all documents which will be required for the proof of the case and exact information as to the names and addresses of the parties to the marriage and of available witnesses.
3. Parish priests and assistants should not prejudice, either affirmatively or negatively, any case which will be presented to the Tribunal. As an important part of their pastoral ministry, they should readily assist any person in the preparation of a case, and carry out without delay any requests or instructions issued by the Tribunal.
4. No guarantee should be given to any person, in advance, as to the final decision in any case, nor as to the length of time which may be required before a decision may be given.
5. In cases of **PETRINE PRIVILEGE** (the dissolution of a marriage between a baptized and an unbaptized person, after the conversion to the Catholic Church of one or other) and in cases of the alleged non-consummation of a marriage, parish priests and assistants shall insist strongly that the Petitioner is asking a pure favor, and that the Church is not obliged to grant the favor. The decision in such cases is reserved to the Primate; no lesser authority may act in such cases.
6. In cases requiring the ordinary procedure of Book IV of the Code of Canon Law (all cases except those enumerated in canon 1990), the Plaintiffs should be carefully instructed that the nullity of the marriage will not normally be definitively decided unless two Tribunals have made formal finding to that effect, The Diocesan Tribunal and the Metropolitan Tribunal.

7. In cases of summary documentary procedure, the following documents and evidence must be presented to the Tribunal:
- (a) **DISPARITAS CULTUS:** certificate of contested marriage; certificate of Catholic baptism (or reception into the Catholic Church from heresy or schism) prior to the contested marriage; documentary evidence and offer of proof by competent witnesses, attesting the non-baptism of the other party to the contested marriage.
 - (b) **LIGAMEN:** certificate of the bigamist's first and second marriages; proof of identity of bigamist in both these marriages; proof that the first marriage was valid; proof that the second party to the first marriage was living when bigamist attempted the second marriage.
 - (c) **CONSANGUINITY AND OTHER CASES:** according to special directions from the Tribunal.
8. In extra-judicial cases, the following documents and evidence must be presented to the Tribunal:
- (a) **PAULINE PRIVILEGE:** certificate of marriage, documentary evidence and offer of proof by competent witnesses attesting the non-baptism of each party to the marriage; certificate of subsequent Catholic Baptism of the Petitioner.

The canonical interpellation is not to be made save under the direction of the Tribunal.
 - (b) **DEFECT OF SUBSTANTIAL FORM:**
 - 1) marriages prior to January 1, 1949: certificate of civil marriage; certificate of Baptism of the Catholic party; documentary proof or the offer to prove by competent witnesses that both parents of the Catholic party were Catholics at the time of the Baptism, or that the Catholic party was, after the age of reason, a believing and practicing Catholic (a certificate of Confirmation will suffice).
 - 2) marriages contracted after January 1, 1949: proof of Catholicity of parents or Catholic upbringing is not re-

quired. Other documents are required, as in the preceding section.

- (c) **PROOF OF DEATH:** if the surviving spouse presents an authentic death certificate, unmistakably referring to the deceased husband or wife, the case need not be referred to the Tribunal. In all other cases, judgment is reserved to the Tribunal.

(d) **SEPARATION CASES:**

1) *Under canon 1129:* proof by documents or independent witnesses that the Respondent was guilty of adultery, that the Petitioner did not consent to the adultery or cause it, that the Petitioner did not condone the adultery expressly or tacitly, and that the Petitioner was not also guilty of adultery.

2) *Under canon 1131:* proof that the Respondent has become an apostate or heretic; that he has brought up children in a non-Catholic religion; that he is living a criminal and disgraceful life; that he causes grave peril to the welfare of the Petitioner in soul or body; that his cruelty and abuse makes common life too difficult to be borne; or that he is guilty of other crimes of similar gravity.

Petitioners under this canon are to be warned most strongly that any separation should only be temporary, and that the Petitioner should be prepared to resume common life within a reasonable time, whenever the Respondent has proved, to the satisfaction of the Tribunal, that the cause for separation no longer exists.

3) If, in addition to an ecclesiastical decree of legitimate separation, the Petitioner asks permission to present the case in civil courts, proof by documents or independent witnesses that civil action is necessary and useful, and that the scandal and occasion of sin will not be excessive.

9. The clerical costs of the Tribunal will be stated in the Tribunal's decree. Parish priests and assistants should collect the costs from those who can afford them, and should verify and report to the Tribunal the cases of those who are unable to pay.

- APPENDIX 3 -

REGULATIONS OF FAST AND ABSTINENCE

TO FOSTER the spirit of penance and of reparation for sin, to encourage self-denial and mortification, and to guide her children in the footsteps of Our Divine Savior, Holy Mother Church imposes by law the observance of fast and abstinence.

In accordance with the provisions of Canon Law, as modified through the use of special faculties granted by the proper Canonical Authorities, we herewith publish the following regulations:

ON ABSTINENCE

Everyone over 7 years of age is bound to observe the law of abstinence.

Complete abstinence is to be observed on Fridays, Ash Wednesdays, the Vigils of the Assumption and Christmas, and on Holy Saturday morning. On days of complete abstinence, meat and soup or gravy made from meat may not be used at all.

Partial abstinence is to be observed on Ember Wednesdays and Saturdays and on the Vigils of Pentecost and All Saints. On days of partial abstinence, meat and soup or gravy made from meat may be taken only once a day at the principal meal.

ON FAST

Everyone over 21 and under 59 years of age is also bound to observe the law of fast.

The days of fast are the weekdays of Lent, Ember Days, the Vigils of Pentecost, the Assumption, All Saints and Christmas.

On days of fast, only one full meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal.

Meat may be taken at the principal meal on a day of fast, except on Fridays, Ash Wednesday and the Vigils of the Assumption and Christmas.

Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

We earnestly exhort the faithful during the periods of fast and abstinence to attend daily Mass; to receive Holy Communion often; to take part more frequently in exercises of piety; to give generously to works of religion and charity; to perform acts of kindness toward the sick, the aged and the poor; to practice voluntary self-denial especially regarding alcoholic drink and worldly amusements; and to pray more fervently, particularly for the intentions of our Holy Mother the Church.

THE EUCHARISTIC FAST

The proper length of the Eucharistic Fast before receiving Holy Communion is sometimes contested among Catholics who attempt to take this matter seriously. In order to resolve this confusion the following regulations are to be considered as binding upon all of the faithful of The North American Old Roman Catholic Church.

THE BASIC MINIMUM EUCHARISTIC FAST

Whoever is to receive the Most Blessed Eucharist is to abstain for at least one hour before receiving Holy Communion from all food and drink, with the sole exception of water and medicine.

1. *Water* may be taken at any time.
2. *Solid food* and *drinks* may be taken up to one hour before receiving Holy Communion. For the sick and aged, and those who tend them, solid food and drinks may be taken up to a quarter of an hour before.
3. The sick (not necessarily bed-ridden) may also take genuine medicines, solid or liquid, as well as non-alcoholic drinks at any time before Holy Communion.

THE CUSTOMARY EUCHARISTIC FAST

Whoever is to receive the Most Blessed Eucharist is to observe the following:

1. ***Solid food*** and ***alcoholic drinks***: abstain for at least three hours before receiving Holy Communion.
2. ***Non-alcoholic drinks***: abstain for at least one hour before receiving Holy Communion (not including water).

THE ANCIENT EUCHARISTIC FAST

The faithful who are in a position to do so are exhorted to observe the older form of the Eucharistic Fast before Holy Communion, which entailed total abstinence from food or drink, including water, from midnight.

N.B., If Mass is in the early morning we encourage the ancient Eucharistic Fast. For a late morning or early afternoon Mass, we recommend the Customary Eucharistic Fast. For evening Masses, or under exceptional circumstances, we permit the Basic Eucharistic Fast.

- APPENDIX 4 -

CHURCH MUSIC REGULATIONS

Article I — Binding nature of Regulations & Instructions

The instructions and regulations of the Catholic Church on Sacred Music are prescriptive in character and bind in conscience.

(Motu Proprio, Preface and IX, 29; The Apostolic Constitution, Divini Cultus Sanctitatem, XI.)

Article II — Motu Proprio, “MEDIATOR DEI”

In keeping with the spirit of the Motu Proprio of Pius X, the Apostolic Constitution, Divini Cultus Sanctitatem, of Pius XI, and the Encyclical Letter, *Mediator Dei*, of Pius XII, we desire to encourage the revival of the traditional Gregorian Chant, the use of Sacred Polyphonic Compositions and such of the modern sacred music as does not offend in a secular, profane or unbecoming way the sanctity of the place or the liturgical worship it is intended to serve.

Article III — The Vatican Edition of Gregorian Chant is the primarily authorized edition.

Compositions which are not in accord with these regulations should not be used, except by written approval of the Diocesan Music Commission. This prohibition extends to published hymnals, Masses, motets, not approved by the Diocesan Music Commission or the by Ordinary. The rendition of Masses, motets, hymns, and other Church Music (unpublished works) in manuscript form is discouraged, unless the written permission of the Diocesan Music Commission or the Ordinary has been obtained.

Article IV — Musical Instruments

1. No musical instrument except the organ should at any time be used in the church without the special permission of the Ordinary.
2. The use of the organ is forbidden on the Sundays and Ferial Days of Advent and Lent and for all Requiem Masses, except as an accompa-

niment for the singing. The Third Sunday of Advent and the fourth Sunday of Lent are excepted.

3. The use of the organ is forbidden even as an accompaniment for the singing in the liturgical services of Holy Thursday (except for the Gloria), Good Friday, and before the Gloria on Holy Saturday.
4. The use of the organ is forbidden during the singing of the Celebrant's Preface and Pater Noster and during the chanting of the Deacon and Subdeacon.
5. The organ may be played during Benediction of the Blessed Sacrament at any time during the year.

Article V — Music in Schools

1. It is strongly recommended that in every church school there be a systematic and thorough training in sight-reading of Gregorian Chant and in other forms of Catholic Church music.
2. In those Parishes which do not have a church school, the proper instruction of the children in Gregorian Chant and other liturgical music is strongly recommended.

Article VI — Organists

1. It is strongly encouraged that organists be devout and practicing Catholics, and that they be well-grounded in the theory and practice of Gregorian Chant; that they have a good understanding of the Liturgy of the Church; and that they be familiar with Liturgical Music.
2. They should see to it that all the rules on Church Music are understood and followed by their choirs — that, for instance, the Proper is sung at all High Masses.
3. Organists shall use approved accompaniment to the Gregorian Chant, lest the rhythm of the chant be destroyed.
4. The organ should be played in the ecclesiastical “legato” style, appropriate to sacred music.
5. Organists, choirmasters and directors shall use only approved music, even for preludes, interludes and postludes. Processionals and Recessionals should be of a style in keeping with the dignity of the ceremonies.

For example, the Wagner processional and Mendelssohn recessional should not be used, even at weddings.

Article VII — Singers

1. It is recommended that the faithful be encouraged in congregational singing and be urged to participate in the sacred chant by singing the common parts of the Mass, the more familiar hymns of the Liturgy and approved hymns in the vernacular where these are customary.
2. In the eyes of the Church, only male singers can become members of a canonical choir. According to liturgical law and the ancient usage of the Church, boys alone have the official right to sing the soprano and alto parts in canonical choirs.

It is recommended that wherever possible, a Schola Cantorum of boys and men be established.

3. Members of parochial church choirs, which may be composed of both men and women, where a canonical choir does not exist, should be devout and practical Catholics of well-known piety and probity of life and should prove themselves worthy of their sacred office by their modest and devout bearing. The choir should be vested during liturgical functions.
4. Church music is choral in character. Solo and duets are strongly discouraged in liturgical services and should be restricted in other services. Concert solos shall not be sung.

Article VIII — High Mass

1. The choir should render the Asperges or the Vidi Aquam (according to the season) with the required repetitions before the High Mass on all Sundays.
2. It is forbidden for the choir to omit any of the Ordinary of the Mass or Proper of the Mass, that is, the Introit, Kyrie, Gloria, Gradual, Tract, Sequence, Credo, Offertory, Sanctus, Benedictus, Agnus Dei, Communion and the Responses. These must be rendered where directed by the rubrics, and each in its entirety.
3. It is forbidden to omit the singing of the Gloria and Credo in High Masses even on weekdays when the rubrics prescribe that they should be sung.

- APPENDIX 4 -
Church Music Regulations

4. It is non-liturgical for the choir to sing “Gloria in Excelsis Deo” (“Glory to God in the Highest”) of the Gloria and “Credo in Unum Deum” (“I Believe in One God”) of the Credo. These parts are to be sung by the celebrant alone.
5. The entire Credo should be sung throughout by the choir and not merely recited *recto tono*.
6. A supplementary Offertory Hymn in Latin or in the vernacular, may be sung after the choir has sung or recited the Proper Offertory. The supplementary Offertory Hymn should be a composition of approved Church music suitable to the occasion and of moderate length.
7. The Sanctus together with the Benedictus should be sung immediately after the Preface as the norm; however where it is customary the Sanctus may be sung after the Preface and the Benedictus after the Elevation. There should be no singing during the Elevation.
8. The proper or variable parts of the Mass must be at least recited *recto tono* if the choir is not prepared to sing them. They may be sung to a psalm tone (Psalmody).
9. The responses at High Mass should be sung according to the Gregorian Chant melodies found in the Vatican Edition of the *Graduale Romanum*, or according to an approved Plainsong chant melody.
10. Intonations for the *Deo Gratias* are to be taken from the Roman Missal.
11. Approved Hymns in the vernacular may be sung before, during, and after High Mass, according to the instructions of the Ordinary and the Diocesan Music Commission.
12. Whatever playing or singing is done at Low Mass must conform to the general norms concerning the character of sacred music to the exclusion of all that is secular or profane.

Article IX — Weddings

Pastors and administrators shall be vigilant in suppressing the abuse of secular, profane, operatic or concert music in connection with the wedding ceremony. No music of this kind may be played nor may it be sung either in Latin or in the vernacular before, during or after the wedding ceremony.

Article X — Requiem High Masses and Funerals

1. At Requiem Masses, the organ should be used only to sustain the Chant; it should therefore remain silent except during the actual singing.
2. Secular or profane music should not be played, nor should it be sung either in Latin or in the vernacular before, during, or after the Requiem Mass.
3. The proper funeral processional is the Subvenite; the proper funeral recessional is the In Paradisum. No other selections in Latin or in the vernacular should replace them wherever it is possible to render the proper processional or recessional appropriately.
4. Supplementary selections may be sung by the congregation or choir wherever it is customary, provided that the said selections are from approved sources and do not detract from the solemnity or focus of the Funeral Mass.
5. At all Requiem High Masses, the choir is obliged to sing the Introit, Kyrie, Gradual, Tract, Sequence, Offertory, Sanctus, Benedictus, Agnus Dei, Communion and the Responses. The complete text of each of these must be rendered in their entirety.

It is never allowed to omit any of the verses of the Dies Irae.

6. The choir should not sing the Libera until the Celebrant has recited the Non Intres. The Libera should be sung by the choir as indicated, with the required repetitions. The Kyrie Eleison, etc. should not be sung by the Celebrant nor should the Requiescant in Pace at the end of the Absolution be sung by the Celebrant or Deacon; this properly belongs to the Chanters.

Article XI — Vespers and Compline

1. The singing of the proper Vespers (including commemorations) is strongly recommended, especially on the greater festivals and Sundays. Votive Vespers, such as those of the Blessed Virgin Mary and those of the Blessed Sacrament, are permitted.
2. In churches where the choir is not musically equipped for the chanting of Vespers, it is recommended that the service of Compline be

introduced in the late afternoons or evenings on the greater festivals and Sundays.

3. It is strongly recommended that, in Holy Week, the Divine Office of Tenebrae be chanted in those parishes which have a sufficient choir, and where it is permitted according to the rubrics.

Article XII — The Pastor and Church Music

1. Pastors should bear in mind that the purpose of a beautiful church, of a splendid liturgical service and of a fine sermon may be entirely defeated by the incompetence of the organist. On the other hand too often the organist receives little consideration for his work and no encouragement for self-improvement. Pastors should not forget that a better equipped organist means better music in church, a more dignified liturgical service and a congregation inspired to cooperate loyally in the parochial enterprises.
2. Pastors should show their interest in Church music by providing the choir with music proper in character and sufficient in quantity, replacing worn out texts and introducing new, interesting and approved selections, as occasion offers.
3. Pastors should also provide for the upkeep of the organ, arranging for maintenance and repair, and for tuning regularly throughout the year as needed or recommended.
4. Pastors should make personal appeal for men to join the canonical choir where there is one, and for men and women to join the parochial church choir where a canonical choir does not exist. He should encourage all who volunteer.

Article XIII — The Diocesan Music Commission

The Diocesan Music Commission, as the agent of the Ordinary, will from time to time issue detailed instructions: these are to be followed faithfully and diligently. In addition, the Commission will serve as an official advisory board, to assist Pastors, Administrators, Organists, Choirmasters and Singers in any problems which arise. Communications should be addressed to:

- APPENDIX 4 -
Church Music Regulations

**THE DIOCESAN MUSIC COMMISSION
THE DIOCESE OF NEW ENGLAND
200 EMERSON STREET
SOUTH BOSTON, MASSACHUSETTS 02127**

- APPENDIX 5 -

ROMAN DOCUMENTS

EXCERPT FROM INSTRUCTION, SACROSANCTUM

29 June, 1941

4. “The investigation required by Canon 1020 calls for special attention to certain points.
 - a. **THE PARISH PRIEST.** The one who is competent to assist at a marriage has also the right and the duty to make the investigation, and this is the parish priest of the bride unless there is a just reason to the contrary (Canon 1097, §2). But the parish priest of the groom should also confirm by examination his freedom to marry, either on his own initiative or at the man’s request or at the request of the bride’s parish priest, the result to be sent as soon as possible to the bride’s parish priest, together with other necessary documents, such as the baptismal certificate, which may be in his parish archives.

But when the parish priests belong to different dioceses these documents should always be transmitted through the chancery of the episcopal curia of the groom’s diocese, and from this office will also be issued the testimonial of the groom’s freedom to marry; the documents will be sent to the bride’s parish priest whenever, as is customary, he is assisting at the marriage. If it should happen that the groom’s parish priest is assisting at the marriage, the order will be reversed, and the documents transmitted through the chancery of the episcopal curia of the bride’s diocese.

It is very desirable that a parish priest before assisting at any marriage should obtain from his own diocesan curia a license known as *Nihil*

Obstat, but this Sacred Congregation orders it to be done when the parish priests of the parties belong to different dioceses.

That everything may be correctly performed in a matter of such importance, the procedure is as follows: the episcopal curia should require the parish priest seeking a license known as Nihil Obstat to send to the curia in good time all the prenuptial documents together with a form, (Boston, Form VI), containing all the necessary information, and the curia shall use this form, in the space provided, when granting a Nihil Obstat...

It is evident that a parish priest's duty of conducting this inquiry is a grave one, since the matter is grave, and the fact that he feels morally certain that there exist no obstacles to a valid and lawful celebration of marriage does not release him from this duty. The investigation should be done personally by the parish priest unless he is excused by a just cause."

INSTRUCTION ON NATIONAL PARISHES

Letter sent by the Apostolic Delegate to the Bishops of the United States on February the 17th, 1938:

Your Excellency:

In a circular letter issued under date of May 12, 1897, concerning the parochial affiliation of foreign-born Catholics and the children of foreign-born Catholics, this Apostolic Delegation communicated to the Ordinaries the following declarations of the *Sacred Congregation de Propaganda Fide*:

"1. Children born in America of parents who are not American and who speak a language other than English, upon becoming emancipated are not obliged to join the quasi-parish to which their parents belong, but have the right to join a quasi-parish in which the language of the country, that is, English, is used.

"2. Catholics who were not born in America but who know English have the right to become members of the church where the English language is used, and cannot be obliged to subject themselves to the

jurisdiction of the Rector of the church which was established for the people who speak the language of their own country.”

A misunderstanding seems to have arisen in regard to the proper interpretation of these declarations. In certain sections some foreign-born Catholics and their children, whose cases are covered by these declarations, interpret them in the sense that they are free to affiliate with any parish, even another national parish, in which the English language is spoken. The matter was duly referred to the Holy See, and, under date of January 15, 1938, the Sacred Congregation of the Council declared that:

“When foreign immigrants and their children speak the English language and do not wish to belong to their own national parishes, they must affiliate with the American territorial parish in which the said immigrants and their children have their domicile, and not with any other parish in which the English language may be spoken.”

In communicating this declaration by instruction of the Sacred Congregation, I beg to remain, with sentiments of esteem,

Sincerely yours in Christ,

AMLETO G. CICOGNANI

Archbishop of Laodicea,
Apostolic Delegate

- APPENDIX 6 -

REGULATIONS FOR MIXED MARRIAGES

IN VIRTUE of the provisions of Canon 1109, §3, the Ordinary grants general authorization for mixed marriages to take place in the church. If in a given case the parties request this privilege and the pastor feels that one or both are unworthy, the pastor shall seek the advice of the Ordinary. Mixed marriages which are to take place in church, as well as those cases of mixed marriages in which the parties request that their marriage take place in the rectory or elsewhere, are subject to the following regulations:

1. Mixed marriages are not to be definitely arranged and no commitments are to be made as to the date and time until after the non-Catholic shall have received six instructions. Between such instructions there should be suitable periods for reflection. If such instructions cannot be readily arranged, the case shall be referred to the Ordinary. The Catholic party to the marriage must show the priest that one or more reasons for entering the marriage exist; these reasons to be objectively true and of serious weight, so that the dispensation may be validly and licitly granted.
2. Mixed marriages shall not be conjoined with the celebration of Mass, with Exposition or Benediction of the Blessed Sacrament, or with any such ceremony or devotion. Above all, the impression shall never be conveyed or permitted that a Mass is in any way a complement to the marriage ceremony.
3. The Blessed Sacrament shall not be removed from the tabernacle. The usual reverences shall be observed by the wedding party.
4. The wedding party shall not enter the sanctuary.
5. The Nuptial Blessing may not be given.
6. Altar decorations, candles, music, etc., shall be regulated by the usual liturgical laws, and by religious propriety.

- APPENDIX 6 -
Regulations for Mixed Marriages

7. The officiating priest shall see to it that two Catholics, actually present and within hearing (but not necessarily the so-called 'Best man' and 'Maid of honor') shall be recorded as the official witnesses to the taking of the marriage vows.
8. The liturgical form to be used for mixed marriages shall be the same as that for marriages between Catholics. The ceremony, therefore, shall consist of the following:
 - a. An instruction before the marriage.
 - b. Seeking the consent of the man and woman in the presence of two witnesses.
 - c. The pledging of the man and the woman to each other while joining their right hands.
 - d. The priest says, "*Ego conjungo vos in matrimonium in Nomine Patris, et Filii, et Spiritus Sancti. Amen.*"
 - e. The priest sprinkles the parties with Holy Water.
 - f. The blessing of the ring according to the formula in the Ritual in the marriage of two Catholics.
 - g. The sprinkling of the ring with Holy Water and the placing of the ring on the third finger of the left hand of the bride.
 - h. Versicle, Responses, and Prayers as found in the Ritual.
 - i. Concluding instruction.

This form can become the source of much goodwill. It confers proper respect and dignity on the ceremony, while impressing the parties with the sanctity and nature of marriage.

- APPENDIX 7 -

REASONS FOR MATRIMONIAL DISPENSATIONS

WHEN granting dispensations from marriage impediments the Ordinary acts first in virtue of his own powers, but secondarily as a delegate of the Primate. Consequently he must obey exactly the instructions of the Primate, and grant only those dispensations which the Primate would grant if the case were presented in the Tribunal of the Metropolitan-Primate. Limitations of his powers are shown in the following basic principles:

1. No dispensation can be granted unless a canonically sufficient reason is present, and unless it be verified that this reason is objectively grave as well as objectively true. The priest who submits the petition, as delegate of the Ordinary, is bound in conscience in each case to verify the real existence and the objective gravity of the canonical cause cited.
2. No dispensation can be granted unless the causes alleged are those which the Primate has approved and used. The list given below is derived from approved authors and sources.
3. No dispensation can be issued unless, at the time of the granting, the Catholic petitioner be either actually present in the Diocese of New England, or have an established domicile or quasi-domicile in the Diocese.
4. No dispensation from the impediments of Mixed Religion or Disparity of Cult can be granted, unless the causes alleged in some way affect the public interest of the Church, as distinct from the purely private interests of the Catholic party. Hence, for these dispensations, only reasons mentioned in section A, below, are sufficient, and one or more must be presented in each petition.

The form of petition offers little space. The priest who presents the petition should submit, in the Latin form given below, one or more of the reasons he has verified. He should regularly add a covering letter, in which he states in more detail the particular circumstances of each case, so that the Ordinary may prudently judge the gravity of the causes alleged.

SECTION A. GRAVE CANONICAL CAUSES

I. Canonical causes which, although private, affect in some way the common good:

1. *Periculum matrimonii sive civilis sive coram ministello.* (Danger that Marriage will be performed by a Civil Magistrate or a Non-Catholic Minister)

This cause may be alleged only if the danger is really present. However, the priest should not directly ask the Catholic party what would happen if the dispensation were not granted, but rather should seek, indirectly, information which indicates the degree of danger which exists. Thus, if the party is weak in the faith, neglectful of religious duties, or if the family background includes such neglect, the danger may be prudently judged to be really present.

2. *Revalidatio matrimonii Catholici.* (The Re-validation of a Catholic Marriage)

This cause may be alleged only if the parties have contracted a marriage according to the form of the Catholic Church, publicly and seemingly validly; but thereafter it is discovered that the marriage was invalid because of a diriment impediment.

3. *Convalidatio matrimonii coram ministella attentati.* (The Convalidation of a Marriage which was performed before a Non-Catholic Minister)

4. *Convalidatio matrimonii coram magistratu civili attentati.* (The Convalidation of a Marriage which was performed before a Civil Magistrate)

These causes, 3 and 4, need no explanation.

- APPENDIX 7 -
Reasons for Matrimonial Dispensations

5. Copula publica seu notoria. (Public and Notorious Intercourse)
In this case, the fact of the alleged relationship must already be notorious, or at least, circumstances must exist which will, with high probability, make the case notorious.
6. Praegnantia, ideoque legitimatio proles necnon necessitas matrimonii ut vitetur infamia mulieris. (Pregnancy and the subsequent legitimation of the children and to remove the infamy of the woman)
7. Periculum publici concubinatus. (Danger of entering into public concubinage)
In our circumstances, this is usually reduced to #1 above.
8. Cessatio publici concubinatus. (The cessation of public concubinage)
In our circumstances, this is usually reduced to #3 or #4 above.

II. Other canonical reasons, peculiar to the impediments of Mixed Religion and Disparity of Cult:

9. Spes conversionis partis acatholicae, bene fundata. (The hope of conversion of the Non-Catholic party)
This cause may be alleged only on the basis of the firm foundation of the hope. Thus, the fact that the non-Catholic is not hostile to the Church, that he is willing to sign the cautiones, that he is willing to listen to the six preliminary instructions, that he has been and is friendly with many Catholics; these offer no firm foundation for the expectation that he will become a Catholic. A firm foundation can be verified only through direct conversations with the non-Catholic party, by which the priest has learned of a positive interest in the Catholic faith. In addition there should be a reliable promise that the non-Catholic party will study the Catholic religion. Ordinarily, this study should be completed before the marriage, and the hope determined one way or the other. There should be some sufficient explanation why this event cannot be awaited.
10. Spes conversionis familiae. (Hope for the conversion of the family)
The observations appended to the previous cause apply to this reason also. Clear and definite circumstances should be presented to show that there is a solid foundation for hoping that the members of

a non-Catholic family will be led, through the marriage, to enter the Church.

11. Bonum prolis ex partium fornicatione sive iam natae sive nasciturae. (The benefit of good in removing the danger of fornication and the Catholic upbringing of the children of the Marriage)

The bonum prolis is the assured Catholic baptism and upbringing of the child, with proof that without the dispensation and marriage, the child will be reared outside the Faith.

12. Bonum prolis natae ex anteriore matrimonio. (The benefit of good in securing the Catholic upbringing of children of a previous Marriage)

The bonum prolis is the assured Catholic Baptism and upbringing of the offspring of the non-Catholic party by a previous marriage.

SECTION B. CANONICAL CAUSES, PRIVATE IN NATURE

These causes, taken singly, are not sufficient for the granting of a dispensation from a major impediment. If several are simultaneously verified, the Ordinary may judge that, thus coalesced, they form a sufficient reason.

1. Paupertas viduae Catholicae. (The poverty of a Catholic widow)

This reason may be alleged if the widow is poor, has three or more children, and through the marriage expects support for herself and the children. With fewer children, in the case of a younger woman, it may be alleged with the added clause, cum periculo incontinentiae. The age of the widow and the number of children should be specified.

2. Angustia loci. (The smallness of the place)

This reason may be verified only rarely in our district.

3. Aetas feminae superadulatae. (The advanced/youthful age of the woman)

Similarly, this reason is of small gravity. It is based on the demonstration that a woman, who has passed her twenty-fourth birthday, will have no other opportunity to marry, because of her advanced age. The age must 'be specified in the petition.'

4. Copula occulte iam habita. (Secret and habitual intercourse)
Because of the secrecy, the reason is of minor importance. It serves generally to indicate the danger of incontinence, the ground of a possible future scandal, etc. It may not be alleged without the permission of the petitioners.
5. Nimia, suspecta, periculosa familiaritas, necnon cohabitatio sub eodem tecto, quae facile impediri nequit; copulae suspicio. (Too great, suspicious, dangerous familiarity, as well as cohabitation under the same roof, which can be easily prevented; suspicion of intercourse)
The prevention of scandal is the background of this reason. There must be indication that the existing situation is one that naturally will give rise to suspicions of improper conduct and that except by marriage there is no ready means to end these suspicions.
6. Periculum incestuosi concubinatus. (The danger of incestuous relations and concubinage)
This reason is verified when there is danger of concubinage between parties related by blood or marriage.
7. Bonum pacis. (The Benefit of Peace)
This reason rests upon verification that an otherwise prohibited marriage would result in public peace between quarreling families, and the extinction of grave enmities, quarrels and hatreds between private individuals.

SECTION C. SUBORDINATE CAUSES

The following circumstances do not suffice, of themselves, for the granting of any dispensation; but may be considered when added to previously listed canonical causes.

1. On behalf of a Catholic Woman
 - Si Oratrix alterutro vel utroque parente sit orbata. (Loss of a woman's parents)
 - Si Oratrix ex natalibus illegitimis nata sit; (Illegitimacy of the woman)

- APPENDIX 7 -
Reasons for Matrimonial Dispensations

- Si Oratrix infirmitate, deformitate aut alia defectu detineatur. (Woman's infirmity, deformity, defect)
 - Si Oratrix iam ab alio sit deflorata. (the loss of the woman's reputation)
2. On behalf of a Catholic Man
- Si Orator sit infirmitate detentus. (Infirmity of the man)
3. On behalf of Any Petitioner
- Utriusque oratoris boni mores. (Both petitioners are good people)
 - Munificentia oratorum erga bonum publicum. (The petitioners are publicly very generous to the poor)
 - Si vir aut mulier adiutorio indigeat, e. g., ad rem familiarem gerendam. (The man is a widower with children)
 - Mutuum auxilium in propecta ætate. (Mutual aid in old age)
4. Regarding the Marriage
- Propositum matrimonii contrahendi iam divulgatum, vel pertinacia propositi. (Impossibility or great difficulty in dissuading the parties from their intention to marry)
- Convenientia matrimonii. (Marriage of convenience)
- Bonum parentum, quando alterutrius vel utriusque pater vel mater indiget adiutorio. (The aid one of the parent will obtain from the Marriage)

- APPENDIX 8 -

CODE OF PASTORAL CONDUCT

OF THE

DIOCESE OF NEW ENGLAND

OLD ROMAN CATHOLIC CHURCH

CONTENTS

On Ministerial Behavior

1. Responsibilities
2. Code of Pastoral Conduct for Priests, Deacons, Seminarians, Religious, Pastoral Ministers, Administrators, Staff, Employees and Volunteers
 - Conduct with Children and Youth
 - Sexual Conduct
 - Harassment
 - Conduct for Pastoral Counselors and Spiritual Directors
 - Confidentiality
 - Conflicts of Interest
 - Reporting Ethical or Professional Misconduct
 - Administration
 - Staff/Volunteer Well-being
3. Acknowledgement and Signature Sheet

ON MINISTERIAL BEHAVIOR

Priests, deacons, seminarians, Religious, pastoral ministers, administrators, staff, employees and volunteers in our parishes, religious communities, institutes, and organizations must uphold Christian values and conduct.

The following Code of Pastoral Conduct provides a set of standards for conduct in pastoral situations.

1. **RESPONSIBILITY**

The public and private conduct of clergy, staff, seminarians, Religious and volunteers can inspire and motivate people, but it can also scandalize and undermine people's faith. Clergy, staff, and volunteers must, at all times, be aware of the responsibilities that accompany their work. They must also know that God's goodness and grace support them in their ministry.

- We have a responsibility to witness in all relationships the chastity appropriate to our state in life, whether celibate, married or single. We must avoid any covert or overt sexual behaviors with those for whom we have a professional or pastoral responsibility. This includes seductive speech or gestures as well as physical contact that sexually abuses, exploits or harasses another person. We are to provide safe environments in parishes, schools and institutions where children and others can be assured that their boundaries will not be violated.
- We should be aware of our own and other persons' vulnerability, especially when working alone with another, and be particularly aware that we bear the greater responsibility for maintaining sexual boundaries in a pastoral relationship, for we hold the greater power. We must not initiate sexual behavior, and must refuse it when another invites or consents to it. We must give preference to the perspective and judgment of those who are vulnerable and dependent on us in order to determine whether touching would be an appropriate expression of pastoral care.
- We must show prudent discretion before touching another person, since we cannot control how physical touch will be received. We strive for greater self-awareness in order to recognize the sexual dynamics at work for us in pastoral relationships and to heed the warning signs in our lives that indicate when we are approaching boundary viola-

tions. We assume the full burden of responsibility for establishing and maintaining clear, appropriate boundaries in all our relationships with others.

- We should satisfy our needs for affection, intimacy, attraction, and affirmation outside the pastoral relationship. We should seek supervision, spiritual direction or other professional help to remain focused on our professional responsibilities and to hold firm to the sexual boundaries of the pastoral relationship.
- We must intervene when there is evidence of or have reasonable cause to suspect that children are being abused in any way.
- We must report any suspected abuse or other violations of sexual conduct to the appropriate civil and ecclesial authorities, and then do what we can to see that justice is done for the victim, the offender, and the community from which the victim and minister come.
- Responsibility for adherence to the Code of Pastoral Conduct rests with the individual Clergy, staff, seminarians, Religious, employees and volunteers. Those who disregard this Code of Pastoral Conduct will be subject to remedial action by Diocese. Corrective action may take various forms—from a verbal reproach to removal from the ministry/employment—depending on the specific nature and circumstances of the offense and the extent of the harm.

2. **CODE OF PASTORAL CONDUCT:** For Priests, Deacons, Seminar-ians, Pastoral Ministers, Administrators, Staff, Employees and Volunteers Conduct

WITH CHILDREN AND YOUTH

Clergy, staff, seminarians, Religious, employees and volunteers working with children and youth shall maintain an open and trustworthy relationship between them and their adult supervisors. All must be aware of their own and others' vulnerability when working alone with children. Always consider a team approach when working with children.

Physical contact with children can be misconstrued and should occur only when completely nonsexual and otherwise appropriate, and never in private. One-on-one meetings with a young person are best held in a public

area, or if that is not appropriate, then the door to the room is left open, and someone on the parish staff is notified about the meeting.

Clergy, staff, seminarians, Religious, employees and volunteers should refrain from

- a) illegal possession and/or illegal use of drugs and/or alcohol at all times, use of alcohol when working with youth.

Adults should never buy alcohol, drugs, cigarettes, videos, or reading material that is inappropriate and give it to young people.

Clergy should not allow any young people to stay overnight in the cleric's private accommodations or residence.

Youth ministers and all adults should always meet with young people in areas that are visible and accessible. It is always a safe practice to have two adults in the area where youth are present or when driving children home.

Parish staff, employees and volunteers should not provide shared, private, or overnight accommodation for individual young people including, but not limited to, accommodations in any Church owned facility, private residence, hotel room, or any other place where there is no other adult supervision present.

In rare, emergency situations, when accommodation is necessary for the health and wellbeing of the youth, the clergy, staff, or volunteer should take extraordinary care to protect all parties from the appearance of impropriety and from all risk of harm. Use a team approach to managing emergency situations.

SEXUAL CONDUCT

Clergy, staff, seminarians, Religious, employees and volunteers must not, for sexual gain or intimacy, exploit the trust placed in them by the faith community. Clergy, religious, staff, and volunteers who are committed to a celibate lifestyle are called to be an example of celibate chastity in all relationships at all times.

Those who provide pastoral counseling or spiritual direction services must avoid developing inappropriate relationships with minors, other staff, or parishioners. Staff and volunteers must behave in a professionally sup-

portive manner at all times. No clergy, employee, staff, or volunteer may exploit another person for sexual purposes.

Allegations of sexual misconduct should be taken seriously and reported to the appropriate civil and ecclesial authorities according to the policies and procedures of the Diocese of New England. Clergy, staff, employees and volunteers should review and know the contents of the child abuse regulations and reporting requirements for the state and communities in which they live or work and should follow those mandates.

HARASSMENT

Clergy, staff, seminarians, and volunteers must not engage in physical, psychological, written, or verbal harassment of staff, volunteers, or parishioners and must not tolerate such harassment by other Church staff or volunteers.

Clergy, staff, and volunteers shall provide a professional work environment that is free from physical, psychological, written, or verbal intimidation or harassment. Harassment encompasses a broad range of physical, written, or verbal behavior including, but not limited to: physical or mental abuse, racial insults, derogatory ethnic slurs, unwelcome sexual advances or touching, sexual comments or sexual jokes, requests for sexual favors used as a condition of employment, or to affect other personnel decisions, such as promotion or compensation, and the display of offensive materials.

Harassment can be a single severe incident or a persistent pattern of behavior where the purpose or the effect is to create a hostile, offensive, or intimidating work environment.

Allegations of harassment should be taken seriously and reported immediately to the Chancellor of the Diocese.

The policies and procedures of the Diocese of New England will be followed to protect the rights of all involved.

CONDUCT FOR PASTORAL COUNSELORS AND SPIRITUAL DIRECTORS

Pastoral Counselors and Spiritual Directors are any clergy, staff, or volunteers who provide pastoral, spiritual, and/or therapeutic counseling services to individuals, families, or other groups. Pastoral Counselors and

Spiritual Directors must respect the rights and protect the welfare of each person.

Pastoral Counselors and Spiritual Directors shall not step beyond their competence in counseling situations and shall refer clients to other professionals when appropriate, and should carefully consider the possible consequences before entering into a counseling relationship with someone with whom they have a pre-existing relationship (i.e., employee, professional colleague, friend, or other pre-existing relationship).

Pastoral Counselors and Spiritual Directors must never engage in sexual intimacies with the persons they counsel. This includes consensual and nonconsensual contact, forced physical contact, and inappropriate sexual comments. Nor should Pastoral Counselors and Spiritual Directors engage in sexual intimacies with individuals who are close to the client—such as relatives or friends of the client.

Pastoral Counselors and Spiritual Directors assume the full burden of responsibility for establishing and maintaining clear, appropriate boundaries in all counseling and counseling related relationships. Physical contact of any kind (i.e., touching, hugging, holding) between Pastoral Counselors or Spiritual Directors and the persons they counsel can be misconstrued and should be avoided.

Sessions should be conducted in appropriate settings at all times. Sessions should not be held at places or times that would tend to cause confusion about the nature of the relationship for the person being counseled. Pastoral Counselors and Spiritual Directors should maintain a log of the times and places of sessions with each person being counseled.

CONFIDENTIALITY

Information obtained in the course of sessions shall be confidential, except for compelling professional reasons or as required by law. If there is clear and imminent danger to the client or to others, the Pastoral Counselor or Spiritual Director may disclose only the information necessary to protect the parties affected and to prevent harm. Before disclosure is made, if feasible, the Pastoral Counselor or Spiritual Director should inform the person being counseled about the disclosure and the potential consequences.

Pastoral Counselors and Spiritual Directors should discuss the nature of confidentiality and its limitations with each person in counseling. Knowledge that arises from professional contact may be used in teaching, writing, homilies, or other public presentations only when effective measures are taken to absolutely safeguard both the individual's identity and the confidentiality of the disclosures.

While counseling a minor, if a Pastoral Counselor or Spiritual Director discovers a reasonable cause to believe that there is a serious threat to the minor's health or welfare, including sexual abuse or neglect, or a disclosure is made indicating that the minor child is being abused in any way, the Pastoral Counselor or Spiritual Director should contact the appropriate civil and ecclesial authorities and make a report according to these Policies and Procedures.

These obligations are independent of the confidentiality of the Sacrament of Confession. Under no circumstances whatsoever can there be any disclosure of information received solely through the Sacrament of Confession.

CONFLICTS OF INTEREST

Clergy, staff, seminarians, Religious, employees and volunteers should avoid situations that might present a conflict of interest. Even the appearance of a conflict of interest can call integrity and professional conduct into question. Clergy, staff, seminarians, Religious, employees and volunteers should disclose all relevant factors that potentially could create a conflict of interest.

Clergy, staff, seminarians, Religious, employees and volunteers should inform all parties when a real or potential conflict of interest arises. Resolution of the issues must protect the persons involved in these relationships. No clergy, staff, seminarian, Religious, or volunteer should take advantage of anyone to whom they are providing services in order to further their personal, religious, political, or business interests. Pastoral counselors should not provide counseling services to anyone with whom they have a business, professional, or social relationship.

When this is unavoidable, the client must be protected. The counselor must establish and maintain clear, appropriate boundaries.

When pastoral counseling or spiritual direction services are provided to two or more people who have a relationship with each other, the Pastoral Counselor or Spiritual Director must clarify with all parties the nature of each relationship, anticipate any conflict of interest, take appropriate actions to eliminate the conflict, and obtain from all parties written consent to continue services.

Conflicts of interest may also arise when a Pastoral Counselor's or Spiritual Director's independent judgment is impaired by prior dealings, becoming personally involved, or becoming an advocate for one person against another. In these circumstances, the Pastoral Counselor or Spiritual Director shall advise the parties that he or she can no longer provide services and refer them to another Pastoral Counselor or Spiritual Director.

REPORTING ETHICAL OR PROFESSIONAL MISCONDUCT

Clergy, staff, seminarians, Religious, employees and volunteers have a duty to report their own ethical or professional misconduct and the misconduct of others.

The Diocese requires that clergy, staff, seminarians, Religious, employees and volunteers contact the appropriate Department of Social Services (or in other states a similarly designated State agency), when they have knowledge or reasonable cause to suspect that a person under 18 years of age is being or has been abused or neglected, and to follow that oral report with a written report within forty-eight hours.

Clergy, staff, seminarians, Religious, employees and volunteers must hold each other accountable for maintaining the highest ethical and professional standards. When there is an indication of any illegal action by clergy, staff, seminarians, Religious, or volunteers, the proper civil authorities should be notified immediately.

They must also notify the Chancellor of the Diocese.

When an uncertainty exists about whether a situation or course of conduct violates this Code of Pastoral Conduct or other religious, moral, or ethical principles, consult with your supervisor, peers, others knowledgeable about ethical issues, or the Chancery office.

ADMINISTRATION

Employers and supervisors shall treat clergy, staff, seminarians, Religious, and volunteers justly in the day-to-day administrative operations of their ministries. Personnel and other administrative decisions made by clergy, staff, seminarians, Religious, and volunteers shall meet civil and canon law obligations and also reflect Catholic social teachings and this Code of Pastoral Conduct.

No clergy, staff, seminarian, Religious or volunteer shall use his or her position to exercise unreasonable or inappropriate power and authority.

Each volunteer providing services to children and youth must read and sign the Diocesan Code of Conduct before providing services.

CLERGY, STAFF OR VOLUNTEER WELL-BEING

Clergy, staff, seminarians, Religious, employees and volunteers have the duty to be responsible for their own spiritual, physical, mental, and emotional health. They should be aware of warning signs that indicate potential problems with their own spiritual, physical, mental, and/or emotional health, and seek help immediately whenever they notice behavioral or emotional warning signs in their own professional and/or personal lives.

Clergy, staff, seminarians, Religious, and volunteers must address their own spiritual needs. Support from a Spiritual Director is highly recommended.

DIOCESAN CODE OF PASTORAL CONDUCT

STATEMENT OF AGREEMENT

I promise to strictly follow the rules and guidelines in this Code of Pastoral Conduct as a condition of my providing services to the children and youth of the Diocese of New England.

I WILL:

- Treat everyone with respect, loyalty, patience, integrity, courtesy, dignity, and consideration.
- Never be alone with children and/or youth at Church activities.
- Use positive reinforcement rather than criticism, competition, or comparison when working with children and/or youth.
- Maintain confidentiality in all matters related to normal parish business.
- Comply with the mandatory reporting regulations of the appropriate State authorities and with the Diocesan Policies and Procedures to report suspected child abuse. I understand that failure to report suspected child abuse to civil authorities is against the law.
- Cooperate fully in any investigation of abuse of children and/or youth.

I WILL NOT:

- Touch or speak to a child and/or youth in a sexual or other inappropriate manner
- Inflict any physical or emotional abuse such as striking, spanking, shaking, slapping, humiliating, ridiculing, threatening, or degrading children and/or youth.
- Smoke or use tobacco products while engaging in activities with children and/or youth.
- Accept or give gifts to children or youth without the knowledge of their parents or guardians.
- Possess, or be under the influence of alcohol at any time while working with children and/or youth.

DIOCESAN CODE OF PASTORAL CONDUCT
Code of Pastoral Conduct

- Possess, or be under the influence of illegal drugs at any time.
- Use profanity in the presence of children and/or youth at any time.

I understand that as a person working with and/or ministering to children and/or youth, I am subject to a criminal history background check. My signature confirms that I have read this Code of Conduct and that as a person ministering to children and youth I agree to follow these standards. I understand that any action inconsistent with this Code of Conduct or failure to take action mandated by this Code of Conduct may result in my removal from ministry.

Printed Name: _____

Signature/Date: _____ / ____ / ____

Witness Signature/Date: _____ / ____ / ____

- APPENDIX 9 -

RULES OF ORDER
FOR THE
ANNUAL DIOCESAN SYNOD

Rule I

When the Presiding Officer takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.

No member shall absent himself or herself from the Synod, unless she or he has leave or be unable to attend.

When any member is about to speak or deliver any matter to the Synod, he or she shall with due respect address herself or himself to the Presiding Officer, confining himself or herself strictly to the point in debate.

No member shall speak more than twice in the same debate without leave of the Synod, no more than once until others desiring to speak shall have spoken, but the mover of a resolution shall have the privilege of closing the debate.

While the Presiding Officer is putting any question, the members shall continue in their seats and shall not hold any private discourse. Every member who shall be in the Synod when any question is put, shall vote, unless she or he be personally interested in the question or be excused by the Synod for reasons assigned.

Rule II

No motion shall be considered as before the Synod unless seconded by a member not belonging to the same parish with the mover; and every motion shall, if required, be reduced to writing and the name of the mover appended.

Rule III

Subject to the provisions of Rule XVII hereof, when the report of a committee is presented it shall be read and entered on the minutes unless otherwise determined by the Synod; provided, however, that any person presenting such a report requiring more than five minutes in delivery may give a summary of it. If such a report is accompanied by resolutions, the question shall be on adopting them.

Rule IV

When a question is before the Synod, it shall be in order:

- (1) to lay on the table;
- (2) to postpone to a day certain;
- (3) to postpone indefinitely;
- (4) to limit debate by taking a vote at a time certain, or by determining the time allowed for each speech;
- (5) to commit;
- (6) to amend.

Motions for any of these proceedings shall have precedence in the order in which they are here named, and a question on any of these shall be decided before the original motion.

Rule V

If the question under debate contains distinct propositions, the same shall be divided at the request of any member, and a vote taken separately, except that a motion to strike out and insert shall be indivisible.

Rule VI

All amendments shall be considered in the order in which they are moved. When a proposed amendment is under consideration, a motion to amend the same may be made. No after amendment to such second amendment shall be in order; but a substitute for the whole matter may be received. No proposition on a subject different from that under consideration shall be received under color of a substitute.

If a motion to lay an amendment on the table be carried, the matter before the Synod shall be proceeded with as if no such amendment had been offered.

With respect to amendments to budgets, additional funding of specific programs voted from the floor of the Synod shall be on the basis of new income allocated to the specific additional expense. Any person proposing additional program expenses must show evidence of the source of such funding.

Rule VII

A motion to lay upon the table shall be decided without debate.

Rule VIII

A motion to adjourn shall always be in order when no member is speaking, and if unqualified, shall be decided without debate.

Rule IX

The Presiding Officer shall decide all questions of order subject to an appeal to the Synod. The chair shall be sustained on an appeal from his decision thereon unless a plurality vote shall be cast against his ruling.

Rule X

Record shall be made upon the minutes of every motion or resolution which is put upon its passage, or upon which any action allowed by Rule IV shall have been taken; but, with the consent of the Synod, the mover may withdraw a motion or resolution at any time before such action has been taken, or it has been put upon its passage.

Rule XI

An address or communication from the Bishop shall be in order at any time.

Rule XII

A question having been decided shall not be reconsidered during the same session, without the consent of two-thirds ($\frac{2}{3}$) of the members present, nor unless the motion to reconsider be made and seconded by members who voted in the majority on the original motion.

Rule XIII

1. Nominations may be made, subject to the provisions of these Rules of Order, by individual members of the Synod or by the Diocesan Council acting as a nominating committee; and it shall be the duty of the Diocesan Council to see that there are nominations for all

positions to be filled. Written notice of each nomination signed by three members of the Synod or on behalf of the Diocesan Council by one of its officers and accompanied by a written statement of the occupation, residence and parish or mission of the nominee together with a further statement, if desired, of not over fifteen words concerning the nominee shall be delivered to the Secretary not less than eight weeks before the session, after which other nominations cannot be made except to fill vacancies for which there is then no valid nomination.

The Secretary shall notify each nominee of his or her nomination. The name of each nominee who declines to accept shall be removed from the list of nominees.

Not less than four weeks before the Synod, the Secretary shall mail to all clergy and lay delegates entitled to vote at such session the list of the nominees for all positions to be filled, together with the statements which accompanied their respective nominations as provided above, provided that failure to comply with this requirement shall not invalidate any election. All voting shall take place at the Synod.

The Secretary shall cause appropriate ballots to be prepared on which the names of the nominees for each position shall be listed in such manner as the Secretary shall determine. Upon registration each lay and clergy delegate shall receive a ballot which shall be returned to the Secretary of the Synod at the time specified on the ballot. The tally of ballots will begin as soon as practicable after said time. The results of the tally will be certified to the Bishop by the Secretary of the Synod immediately after the tally has been completed, and the Bishop shall announce the results in open Synod if the tally has been completed at the session, and shall transmit the same to the Chancellor to become a part of its records.

None of the foregoing provisions of this Section I shall be applicable to the election of Bishops.

2. All elections shall be by ballot, and concurrence of both orders shall be necessary to elect. Persons nominated for any position for which alternates, however designated, are also to be elected shall be deemed nominated for such position and for the position of alternate.

Rule XIV

At the request of the Presiding Officer, or on motion, the Synod may resolve itself into a committee of the whole.

Rule XV

When the Synod is about to rise, every member shall keep his or her seat until the Presiding Officer leaves the chair.

Rule XVI

Proposed new standing resolutions or rules of order or proposed amendments to existing resolutions or rules, unless proposed by a committee, shall be referred to a committee before passage. For the suspension of any part of the standing order of business, or of any of the rules of order, the consent of two-thirds of the members present shall be necessary.

Rule XVII

The Diocesan Council, special committees appointed to report to a succeeding meeting of the Synod, and each department, board, committee or organization whose report is regularly included in the Synod Handbook shall, except as otherwise specifically provided, submit their reports to the Secretary at least eight weeks before the time of the meeting. Any such reports, or portions thereof, proposing amendments to the Constitution, By-Laws or Rules of Order shall be submitted immediately upon receipt thereof by the Secretary of the Synod to the Committee on the Constitution and By-Laws, for consideration and inclusion of its own recommendations thereon in that Committee's Report to the Synod. The Secretary shall cause all such reports to be printed and mailed to all clergy and lay delegates entitled to vote at the meeting not less than two weeks before the time of the meeting. All reports which have been so printed and distributed in advance may be presented to the meeting by title only, and not read.

Rule XVIII

Any person desiring to propose any resolution expressing the sentiment or views of the Synod on any matter not subject to its control, at any session of the Synod, shall submit the same in writing to the Secretary not less than eight weeks before such session, who in turn shall forward it immediately to the Committee on Resolutions. No such resolution, unless so submitted,

or included in the report of a committee, shall be considered by the Synod; provided that this rule shall not prohibit consideration of resolutions designed to carry out any recommendation contained in the address of any Bishop before the Synod. Copies of such resolutions as originally submitted under the above provisions shall be mailed to all clergy and lay delegates, entitled to vote at the Synod, not less than four weeks before the meeting of the Synod.

Rule XIX

It shall be unnecessary to read to the Synod the minutes of its business sessions. Authority to approve them shall be vested in a committee to consist of the Chancellor of the Diocese, the Chairman of the Committee on the Constitution and By-Laws and the Chairman of the Committee on Dispatch of Business, or the persons who perform their respective functions at such sessions if any of them is absent therefrom.

Rule XX

The Timetable of Closing Dates and Secretary's Mailings shall be as follows:

**TIMETABLE
FOR ANNUAL SESSIONS**

16 WEEKS BEFORE ANNUAL SESSION:

- Secretary mails the form of delegate certificate to parish vestries and secretaries
- Preliminary notice and list of places to be filled, to clergy and parish vestries and secretaries

8 WEEKS BEFORE ANNUAL SESSION:

Closing date for filing:

- a. reports of committees (except Committee on Constitution and By-Laws), for publication
- b. proposed amendments of Constitution
- c. proposed amendments of By-Laws
- d. application for admission into union
- e. resolutions
- f. notice of nominations

4 WEEKS BEFORE ANNUAL SESSION:

- (1) Closing date for report of Committee on the Constitution and By-Laws, for publication
- (2) Closing date for report of Committee on Dispatch of Business
- (3) Secretary mails:
 - a. list of nominees
 - b. Report of Committee on Resolutions

2 WEEKS BEFORE ANNUAL SESSION:

- (1) Bishop files list of clergy
- (2) Secretary mails:
 - a. Handbook to clergy and delegates, containing:
 - formal notice
 - order of business
 - committee reports
 - estimate of expenses

FOR SPECIAL SESSIONS

8 WEEKS BEFORE SPECIAL SESSION TO ELECT A BISHOP:

Secretary mails notice to clergy and parish clerks or delegates

2 WEEKS BEFORE ORDINARY SPECIAL SESSION:

Secretary mails copies of resolutions, to clergy or delegates

2 WEEKS BEFORE ANY SPECIAL SESSION:

- (1) Closing date for resolutions — **RULE XVIII**
- (2) Bishop files list of clergy

SUPPLEMENTS

SUPPLEMENT 1

THE CLERGY SUPPLEMENT

PAGELLA OF FACULTIES GRANTED IN THE DIOCESE OF NEW ENGLAND

I. **Faculties Granted by the Bishop in Virtue of His Ordinary Power:**

1. You may exercise all faculties legitimately obtained, which contain a clause requiring the consent or the approval of the Ordinary of the place for their exercise. (Canons 39,51.)
2. Parish priests may with just cause apply the Mass pro populo on a day other than that specified by the common law, provided that it is not delayed beyond one week. (Canon 466, §3)
3. On Sundays and Holy days of Obligation priests may celebrate two Masses if otherwise a notable number of the faithful could not hear Mass because of lack of priests. Note that a stipend may be received for only one of these Masses. This power may be sub-delegated in a particular case. (Canon 806, §2)
4. You may hear in the whole Diocese the confessions of all the faithful of both sexes; except religious women, (novices or professed), unless the conditions of canons 522, 523 are verified.

In exercising this faculty all the provisions of the law which govern the hearing of confessions must be carefully observed. (Canons 872, 874, 876, 879, 881)

5. In cases in which there is not time to approach the Ordinary of the place, assistants may exercise the powers of dispensation which are granted to parish priests by canons 1044 and 1045, §3, in favor of persons actually within the limits of the parish to which they are assigned.

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6. Assistants may assist at marriages, but only within the limits of the parish to which they are assigned, all pertinent provisions of the law being carefully observed. They may subdelegate a particular priest for a particular marriage within the same limits. (Canons 1094, 1095, §2, 1096, §1, 199, 476, §6, 7)
7. All priests may bless images which are to be exposed for public veneration. (Canon 1297)
8. In the matter of sacred furnishings which according to liturgical law must be blessed before use, all priests may bless the things which are their personal property or the property of the parish or institution to which they are assigned. (Canon 1304, §4.)
9. You may dispense or commute private, non-reserved vows if there is just cause and if the dispensation will not violate the right of another. (Canon 1313, §1, 1314, 1320.)
10. You may preach the word of God, observing all pertinent provisions of the law. (Canons 1328, 1337, 1338.)
11. During the period when sacred missions, novenas, triduums, and Forty Hours devotions are being held in a parish, priests hearing confessions in that parish may absolve, in the sacramental forum, from the censures imposed by Canon 2319, §1, Canon 2350, § 1.
12. As our delegate you may receive in the external forum, even by voluntary confession, knowledge of the delict of heresy or schism; then, after an abjuration has been juridically made before you, as our delegate, and two witnesses, and other pertinent provisions of the law have been observed, you may absolve the penitent in the external forum from the excommunication imposed by Canon 2314, §1, 10.

A document attesting to this fact, duly signed by the penitent, and by you and the two witnesses, is to be carefully preserved in the archives of the parish. The penitent thus absolved can then be absolved in the forum of conscience by any confessor. The cases, however, of persons who have been brought up in the Catholic faith and have lapsed from it after attaining the age of puberty are reserved to the Ordinary. (Canon 2314, §2.)

II. Faculties Granted by the Bishop in Virtue of Powers Delegated to Him by the Quinquennial Faculties.

13. You may anticipate the private recitation of Matins and Lauds from the hour of 1:00 P.M., provided there is a reasonable cause. (S.C. Cone. 4)
14. You may celebrate the Holy Sacrifice of the Mass on Holy Thursday in the oratory of a religious house in which the Blessed Sacrament is habitually reserved. At this Mass persons who habitually live in the community may receive Holy Communion, even for the fulfillment of the Easter precept. (S.C. Rel. 7.)
15. In the Mass of Palm Sunday, priests who with proper permission celebrate two Masses may in one of the Masses read only the last part of the Passion, (*Altera autem die, etc.*); having previously said “*Munda cor meum, etc. . . . Sequentia sancti Evangelii secundum Matthaicum.*” (S.R.C. 4).
16. You may bless and impose the five scapulars under a single formula.
17. In cases of large gatherings on the occasion of Spiritual Exercises and Missions, you may bless and impose the five scapulars under a single formula, without recourse to the Ordinary or the competent religious congregation, and without the obligation of registering. (S. R. C. 7)
18. On feasts of double rite of the first or second class, on Sundays and when Mass is sung before the Blessed Sacrament exposed, incense may be used in a High Mass, (*Missa cantata absque ministris, S.R.C. 9.*)

III. Some Privileges which the Ordinary May Grant in Virtue of Indults (to be applied for in each case)

19. Use of the *Memoriale Rituum* in non-parochial churches or oratories.
20. Dispensations from the usual Eucharistic fast in favor of night workers, sick in hospitals, sick priests and religious.
21. The imparting of the Nuptial Blessing outside of Mass.

DIOCESAN REGULATIONS FOR PROPER CLERICAL ATTIRE AND CONDUCT

The following Regulations are binding upon all clergy of The Diocese of New England and for all extern clergy coming into or working within this Diocese.

GENERAL REGULATIONS

Tonsured Clerics, Minor Clerics, Clerics in Major Orders

COLOR

- The standard color for all clerical attire is BLACK. This applies to the Cassock, Rabat, any Sash that may be worn with the Cassock, Cape, Ferraiolo, Biretta, Zucchetto (if permitted), Cloak, Hose, Shoes.
- BLACK is to be the only color of the Clerical Suit worn as street attire. The Clerical Shirt or Shirtfront or Rabat is likewise to be BLACK in color. The same applies to any outerwear (coats, hats, gloves etc).
- The use of colors other than BLACK, while permitted in many non-Catholic jurisdictions, it *not permitted* within this Diocese. The color BLACK should be such as to be a true BLACK and not charcoal, gray, or navy blue. The clerical attire is also plain and does not bear any design or pattern in the material, whether pinstripes or any decorative weave, even if the same is also in BLACK. Suit coat buttons must always be BLACK and not gold or silver blazer buttons.

RELIGIOUS

Members of Religious Orders or Congregations are to wear the proper Habit of their Community, wherever the secular clergy are required to wear the Cassock. The color will be that of the Habit of the respective Religious Community. The street attire of Religious is either the proper Habit (where practicable) or a BLACK suit like the secular clergy.

PRELATES

Those clergy who have been consecrated to the Episcopacy or who have been promoted to an office of prelacy (Monsignor, Canon, etc) are to observe the Official Regulations regarding their proper attire as set forth in the decree of appointment.

JEWELRY:

Crosses. The use of a cross, crucifix or medal on a chain or a cord worn with clerical attire is prohibited to any clergy other than Bishops. This prohibition does not extend to those Religious Communities where a cross, crucifix or medal is worn as part of their proper Religious Habit. No cleric below the rank of Bishop is permitted the use of a Pectoral Cross, regardless of size or design or how worn. Any cross, crucifix or medal worn by such clerics must be worn under their street attire. In the Catholic Church, a Pectoral Cross is a sign of prelacy.

Rings. When dressed in clerical attire, whether church or street, no ring other than a wedding band or Profession Ring may be worn by any clergy other than Bishops. This prohibition extends to Graduation Rings, Fraternal Society Rings, Gifts, Family heirlooms, etc. These rings may be worn by the cleric if he is wearing secular attire only.

Other Jewelry. The use of bracelets (other than emergency medical style), necklaces, chokers, earrings or any other bodily decoration is prohibited when dressed in clerical attire or when one can be easily identified as a cleric. Ostentatious jewelry, including oversized or gaudily decorated wristwatches, etc., is likewise prohibited under the same conditions as above.

Body Art. It goes without saying that it is inconsistent for a cleric to indulge in the practice of decorating his body, whether it be by tattoos, or body paint etc. It presents an image to the general public that the said cleric is more interested in drawing attention to himself and not to Our Blessed Lord. It savors of an unhealthy attachment to the ways of contemporary society and the world. Said art is prohibited to clerics of this Diocese. This prohibition does not pertain to those tattoos that a man may already have received before his entrance into Seminary or the ranks of the Clergy. Many were received during military service, teenage years or early manhood. These tattoos, whenever possible, should be so covered as to not draw attention to them and away from the cleric's proper ministry.

TIMES and RANK

- All clerics shall be properly attired while in the performance of their ecclesiastical duties. No cleric shall enter into the Sanctuary to perform any ecclesiastical function, unless he is properly attired, which consists at the least of Cassock or for Religious, the Habit.

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- No cleric shall enter the Sanctuary to receive Holy Communion either from the Celebrant or his assistants, or to receive at the altar, unless he is first attired in Cassock or Habit. In all other cases he is to receive Holy Communion at the Altar Rail as one of the regular communicants, but may be communicated first in recognition of his sacred vocation.
- At all times, the cleric is to be attired in either Church attire (Cassock or Habit), or approved street attire (Black Clerical Shirt, Roman Collar and Black Suit) when on Church property. It is unbecoming for a cleric or religious to be on God's property or in God's house without the proper respect and attire expected of one in the service of the King of Kings. Proper civil protocol requires specific attire upon meeting various heads of state, how much more the Supreme Head of All.
- At all liturgical functions, clerics of all ranks, shall observe the appropriate regulations concerning their proper vesture and the Vestments required for each ceremony or event.
- At no time will any cleric be allowed to dress outside of his rank or office. Any violation of this regulation may be grounds for an ecclesiastical sanction, or dismissal from seminary if the offending cleric remains contumacious.
- When a cleric is at home, it is recommended that he continue to wear the proper clerical attire, however it is not required. If however, a visitor or parishioner comes to his home on business or church related affairs, the cleric is expected to meet the person in proper clerical attire and to act in accord with his ecclesiastical office. The cleric must remember that he is "always on duty in the service of the Lord". There are in reality no "days off" even when properly scheduled. The Lord's business always comes first when one is a cleric.
- The proper street attire for clerics is as follows:
- Seminarians (not yet Tonsured): **BLACK** suit, white dress shirt, **BLACK** necktie, **BLACK** hose and shoes.
- Tonsured Clerics, Minor Clerics: **BLACK** suit, **BLACK** clerical shirt, shirt-front or Rabat with a "Brothers' or Moravian" style collar, **BLACK** hose and shoes.

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- Deacons: BLACK suit, clerical shirt, shirtfront or Rabat, white Roman Collar with a BLACK stripe down the center of the collar, BLACK hose and shoes.
- Priests: BLACK suit, clerical shirt, shirtfront or Rabat, white Roman Collar, BLACK hose and shoes.
- Prelates: BLACK suit, clerical shirt, shirtfront or Rabat, white Roman Collar with stock (tab) of the proper color, BLACK hose and shoes.
- The cleric is permitted to wear any appropriate secular attire necessary for his secular employment. He should be certain that regardless of the attire he is wearing, it is becoming and a credit to the cleric and to the Church of which he is a representative
- For recreational purposes and while on vacation (excluding attendance at church services) the cleric may wear any becoming clothing or attire as is appropriate to the place and the occasion. When attending church or any other ecclesiastical function while on vacation, the cleric is expected to conform to the proper ecclesiastical attire.
- The cleric is not required, nor is it expected that he will, wear clerical attire while engaged in manual labor, regular chores involving physical labor, the operation of greasy machinery, or other such work, such as will unnecessarily soil or damage the cleric's ecclesiastical attire.
- For any Ecumenical or Interfaith gathering, where the cleric is in attendance, and most especially when he is acting as a representative of this Diocese or Church, or when he is an active participant, will always appear in the proper street or ecclesiastical attire, appropriate to the occasion, the event, and the place. In doubt as to the appropriate attire, the cleric should consult the Bishop.
- For the most formal occasions, when a cleric is in street attire, the ancient rule of a cleric's arms never being exposed still holds true. At such times, the appropriate attire calls for the BLACK suit, WHITE clerical neckband shirt with French cuffs (closed with either buttons or preferably with plain cuff-links, or cuff-links with only a small BLACK stone), the BLACK clerical Rabat or shirtfront, BLACK hose and shoes.

A NOTE ON LITURGICAL VESTURE

The North American Old Roman Catholic Church stands firmly in the Tridentine tradition for the celebration of the Holy Sacrifice of the Mass and the administration of the Sacraments. The traditional vestments are still used by us wherever available. Many ecclesiastical companies which produce or sell Vestments, often do not, and sometimes cannot, supply all of the pieces which we would normally expect to be included in a complete set. Thus it is often a fact of life that we must make certain concessions to the exigencies of our times.

The following brief summary is hereby included for the information of our clergy.

- It is recommended that the clergy wear their cassock or habit underneath the sacred vestments; however, it is no longer required.
- The use of the amice is recommended, but may be dispensed if the cleric uses an alb that completely closes at the neck, so that the cleric's street attire is not visible.
- The cincture is still required for use within The North American Old Roman Catholic Church, The use of a white sash, belt or strap, either attached to the alb or worn independently of it, is prohibited.
- Priests wear the stole crossed right over left in front of their breast when vested in Eucharistic Vestments. At all other times it is worn pendent and not crossed. Deacons wear the stole at all times such that the front of the stole is worn across the breast, with the alternate side worn across the back, arranged over the left shoulder and fastened under the right arm.
- The maniple may continue to be worn if available, but it is no longer required. One exception to this regulation is that the maniple is always given and worn at ordinations to the Subdiaconate. It is also the liturgical practice that when the Bishop wears a maniple, he will put it on at the foot of the altar, after the absolution, following the Confiteor.
- The choice of style for the chasuble is left to the discretion of the celebrant. Gothic, Roman (fiddle-back) or variations of the same are permitted. The so-called monastic style is strongly discouraged.

The chasuble should ordinarily have orphreys (banding) arranged in one of several traditional placements:

- A vertical pillar both front and back
- A vertical pillar in front and a cross or "Y" shape in the back

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- A “Y” shape both front and back
- Pallium style (circular form about the neck and a vertical pillar front and back)
- The continued use of the biretta is recommended for all clerics.
- The use of a zucchetto is restricted to prelates only, and for Religious Jubilarians.
- Prelates when wearing Eucharistic vestments will wear the pectoral cross under the chasuble.
- Bishops when celebrating a Pontifical High Mass will ordinarily wear the dalmatic under the chasuble.
- The practice of wearing only an alb and stole for the celebration of Mass is prohibited. A chasuble must always be worn.
- The ceremonial use by Bishops of the buskins, sandals, tunicle, and gloves (gauntlets) is no longer required; they are not prohibited, but may conveniently be omitted. The gremial may also be omitted under normal circumstance except when the use of the Holy Oils will take place. Then a plain linen gremial is to be used to protect the sacred vestments from being stained or soiled by the Oils.
- The use of the vimpae to hold the Bishop’s mitre and crosier may be continued, but is no longer required.
- The ceremonial use of the bugia by the Bishop may be continued, but is no longer required.
- The choir cassock of prelates no longer needs to include the train.
- Only prelates are permitted the use of the simar.
- The mozzetta of Bishops no longer needs to include the small hood.
- The continued use of the Cappa Magna by Bishops is permitted but is no longer required.
- Prelates are no longer required to wear hose of the color of their choir cassock.
- The ecclesiastical shoe (low made, leather, with a large buckle in front) is suppressed.

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- While prelates may continue the liturgical use of the pontifical gloves (gauntlets), the use of the official, non-liturgical gloves is now suppressed.
- The use of the ordinary clerical hat (round, low-crowned, broad-brimmed) is suppressed.
- Prelates may continue the use of the three traditional types of mitres (precious, gold, and simple). The substitution of an orphreyed mitre is permitted. The use of mitres in various colors to match the vestments is prohibited.
- The pallium may be worn only by Metropolitans of a province and by the Primate. The pallium must always be conferred upon the prelate before he may make use of it.
- The continued use of the morse is permitted but is no longer required.
- Certain materials are prohibited to clerics in their clerical attire. These materials are: velvet which is reserved to the Pope alone, and watered silk which is reserved for the use of Cardinals.
- The authorized liturgical colors are: White, Red, Green, Violet, Black, Old Rose, Cloth of Gold, Cloth of Silver.
- The following colors are **NOT** liturgical colors and are prohibited within The North American Old Roman Catholic Church: Blue, Yellow, Brown, Unbleached Linen.
- The colors of Violet and Purple should not be confused. Violet is the name of the proper liturgical color associated with the penitential seasons of Advent and Lent, and is a mixture of red and blue where the blue predominates. Purple (specifically Roman Purple) is not a penitential color but rather a color denoting prelacy, It is a mixture of red and blue where the red predominates.

A SHORT LITURGICAL CHART

** denotes optional usage.*

Rank of Cleric	Liturgical Attire	Eucharistic Attire
SEMINARIANS, TONSURED CLERICS	Cassock and Surplice	same as Liturgical Attire
CLERICS IN MINOR ORDERS	Cassock and Surplice	same as Liturgical Attire
SUBDEACON	Cassock and Surplice	Amice, Alb, Cincture, Maniple*, Tunicle, (Humeral Veil)
DEACON	Cassock and Surplice,	Stole, Amice, Alb, Cincture, Maniple*, Stole, Dalmatic
PRIEST	Cassock and Surplice,	Stole, Amice, Alb, Cincture, Maniple*, Stole, Chasuble
BISHOP	Cassock, Sash, Rochet, Stole, Cope, Mitre (Mozzetta or Mantelletta)	Amice, Alb, Cincture, Pectoral Cross, Stole, Tunicle*, Dalmatic, Chasuble, Maniple*, Gloves*, Mitre, Crosier

A NOTE ON USAGES FOR BISHOPS FROM RELIGIOUS ORDERS

A bishop who is a member of a Religious Order, is free to adopt for his choir robes either:

- the Modern Rule where his choir robes are all in Roman Purple
- the Ancient Rule where his choir robes are determined by the traditional color assigned to his Order, (Franciscans-grey; Benedictines-black, Dominicans-White with Black Trim, Carmelites-tan, etc)

The Bishop may also choose for the use of his sizar:

- the Modern Rule where his sizar is like that of the secular clergy, (i.e. black with red trim).
- the Ancient Rule where his sizar is either the color of his choir robes, or is black with trimmings of the color of his choir robes.

A NOTE REGARDING SIMPLIFICATION OF CEREMONY

The North American Old Roman Catholic Church is firmly committed to the retention and propagation of the traditional Tridentine Rite of the Mass and administration of the Sacraments. However, many of the accompanying ceremonies were first compiled and directed for use, at a time when clerical personnel were plentiful, and when church buildings were spacious. Such unfortunately is no longer the case, especially for us. Thus it is not feasible, and in fact, it is sometimes ludicrous for us to adhere so strictly to the ancient ceremonial associated with these liturgical events, that we lose all focus on the purpose for which the same was intended. For example it is no longer expected that we shall ever be in a position where there will be from 21-40 clergy and attendants on the Bishop, when he celebrates a Solemn Pontifical High Mass. Thus, some simplification is needed. To this end the few following directives are given below.

- To preserve the true distinction of Orders and Ministers, at a Mass which is celebrated by the Bishop, the office of Deacon should always be given to an actual Deacon, if present. He may assist the Bishop at the Altar, at the Throne or at the Faldstool.
- A Deacon traditionally puts on and removes the mitre for the Bishop. Most times today, the Bishop will prefer to do this himself.
- The usual servers to be employed according to custom, when the Bishop celebrates, may include (thurifer), crucifer, two acolytes, bearers of mitre, book and crosier. When all of these are not available, or space will not accommodate them, the others may “do double duty”.
- The basic minimum number of servers for the Bishop’s Mass is two.
- Six altar candles (seven if the Diocesan celebrates) are lit on the High Altar.
- There is no need for a special silver salver for the Bishop’s zucchetto or for his ring.
- The Bishop may choose to celebrate Mass after the manner of a simple priest.

THE DIOCESAN COMMISSION ON MINISTRY (THE DIOCESAN BOARD OF CLERICAL EXAMINERS)

The Commission on Ministry is a board of Priests who have been appointed by the Ordinary to assist him and the Rector of the Seminary, in preparing seminarians and others in religious service within the Diocese, both ordained and lay.

The training of persons to exercise any public ministry within the Church requires diligent and extensive education and support. The Commission on Ministry provides that support to the Ordinary, to the Rector of the Seminary, to the seminarians, and to the Diocese as a whole. The Canons require that all seminarians be thoroughly trained and then examined before presenting them for Ordination, or for the granting of Faculties to serve and minister within this Diocese. The Commission on Ministry attempts to provide the assurance that the Canons are fulfilled.

The Commission on Ministry by its very title, and the fundamental purpose of such a commission, should serve the Diocese of New England in all ways affecting the public ministry of The Church. This should include both ordained and lay ministry.

The Commission on Ministry is not specifically mentioned in the Canons, but its role as a Board of Clerical Examiners is clearly defined therein. Thus in order to clarify in what way this Commission fulfills its role as a Board of Clerical Examiners, and an expanded role of service to the Diocese, these Regulations, Policies and Procedures are herein set forth.

The Commission on Ministry of the Diocese of New England fulfills the following roles of service to the Diocese:

1. Board of Clerical Examiners.
2. Board of Advice to the Ordinary on all matters regarding public ministry within the Diocese.
3. The Diocesan Vocation Team.
4. An Advisory Board of Trustees for Saint Francis of Assisi Theological Seminary.

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5. A Formation Team for all public ministries within the Diocese.
 - A. Ordained Ministry
 - The Vocational (Permanent) Diaconate
 - The Transitional Diaconate
 - The Priesthood
 - B. Resource for Lay Ministry
 - Male and Female Religious
 - Directors of Religious Education; Instructors
 - Catechists
 - Parish Lectors (Lay Readers)
 - C. Continuing Education/On-Going Formation
6. Advisors / Mentors / Associates / Colleagues in Ministry to all applicants & Seminarians.
7. Instructors in the Seminary

THE DIOCESAN COMMISSION ON MINISTRY (THE DIOCESAN BOARD OF CLERICAL EXAMINERS)

Diocesan Resource for Parishes, Vestries, Parish Councils, Clergy regarding Ministry and Formation.

GUIDELINES: POLICIES AND PROCEDURES

AUTHORITY

The Commission on Ministry operates under the applicable provisions of the Canons of The North American Old Roman Catholic Church, and the Constitution, By-Laws and Synodal Statutes of the Diocese of New England.

Members of the Commission on Ministry are named annually by the Ordinary at the Diocesan Synod.

The Ordinary may, at his discretion, appoint one or more adjunct members who shall, for all practical purposes, have all of the privileges and responsibilities of regular members of the Commission.

The Chairman may appoint other learned Priests to serve as additional Clerical Examiners ad hoc, as the need may arise. These may vote concerning the outcome of the examination for which appointment is made.

The Chairman shall submit a report annually to Synod.

QUORUM

The quorum shall be at least two members, one being the Chairman or his designee. However, in matters affecting a parishioner or sponsee of a member of the Commission, the quorum shall be two members in addition to the member concerned.

EVALUATION OF APPLICANTS

An applicant for Seminary or Holy Orders shall be an active communicant of The North American Old Roman Catholic Church for at least one full year.

If married, the applicant's wife must give her consent to his pursuit of studies and subsequent Ordination, before the Commission will process any application. No married applicant will be accepted without the consent of his wife.

His Curriculum Vitae is to be filed with the members of the Commission at least one month prior to the interview with the Commission.

The Commission shall examine an applicant to establish his academic readiness for Theological Studies as directed by the Canons.

EDUCATION STANDARDS

The normal standard for a man aspiring to the Sacred Priesthood shall be satisfactory completion of an approved four year seminary course from an accredited Theological Seminary.

The normal standard for a man aspiring to the Vocational or Permanent Diaconate shall be satisfactory completion of an approved two year seminary course from an accredited Theological Seminary.

The Commission is sensitive to the fact that individual cases may intervene to make the normal standard impossible of attainment. In such cases, an individual program of study may be approved, including work under the direction of a mentor as assigned, the taking of classes at Saint Francis of Assisi Theological Seminary and attendance at approved summer or part-time courses.

The Commission may impose additional reading and / or course requirements beyond the completion of an approved seminary course when, in the judgment of the Commission, such additional requirements are needed.

In all cases, an applicant's program shall be approved by the Commission prior to its implementation. The Commission is not obligated to approve studies, whether formal or informal, undertaken prior to its granting approval.

MENTORS

The Commission shall assign each seminarian to a mentor who may or may not be the sponsoring Priest. The assigned mentor shall supervise and guide the program of studies in the case of those not enrolled in Saint Francis of Assisi Theological Seminary or another approved seminary program, or in the case of those so enrolled but with additional requirements. In all cases, the mentors shall serve

according to the directives of the Seminary, the Ordinary or the Commission, and may not exceed the limits of their commission and appointment.

The Commission will convene a meeting of mentors with the Commission on Ministry at least once annually. It shall be the duty of mentors to participate unless other arrangements, satisfactory to the Rector of the Seminary, the Ordinary or the Commission are made.

Each mentor shall report in writing to the Commission on Ministry with a copy to the Ordinary twice annually at the appointed times.

A mentor who does not participate and / or does not report, may be replaced following his being notified first by the Chairman of the Commission.

EMBERTIDE LETTERS AND REPORTS

Each seminarian shall report in writing to the Ordinary at the Embertides as directed by the Canons. The letters and reports are due on the Ember Saturday of each Ember season.

Failure to report, such seminarian having first been notified of this lapse by the Ordinary, may be grounds for termination of his seminary studies, or in the case of Transitional Deacons, of advancement to the Sacred Priesthood.

Each seminarian shall report to the Commission Chairman twice annually concerning his progress in his studies. This is in addition to the required Embertide Letters to the Ordinary. The Commission shall notify each seminarian twice annually of the Commission's view of his progress in studies.

DUTIES AND EXPECTATIONS OF SEMINARIANS

The term applicant is used to indicate those who are in the process of making application for seminary or Holy Orders.

An applicant shall meet with the Commission on Ministry as part of the applications process. The Commission shall then communicate its recommendation to the Ordinary and to the Rector of the Seminary.

The Commission is not obliged to recommend any applicant or seminarian for acceptance or ordination simply because it may have recommended approval on any prior occasion or because it has approved a particular course of study.

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A seminarian must do more than the satisfactory completion of the educational requirements and successful completion of the canonical examinations, as important as these are. Without a genuine devotional and spiritual life, such a person may be destined to spiritual incompleteness or aridity. Each applicant or seminarian shall follow a Rule of Life either as part of an Old Roman Catholic devotional society or Religious Order, or as drafted in consultation with and approval of his mentor or sponsoring Priest.

ACCEPTANCE

Acceptance of any applicant or seminarian does not constitute a contractual obligation between the said applicant or seminarian and the Diocese or Seminary with regard to studies or ordination.

The period of Seminary studies is, among other things, not only a training program but it is a kind of novitiate. Should any seminarian feel no longer willing or able to continue in the program, he should first discuss the specifics of his situation with his spiritual director, confessor, advisor or mentor. He should also advise the Ordinary and the Chairman of the Commission on Ministry of his situation. He is also free to consult with the Commission either as a body or with individual members. Such a final decision should be arrived at prayerfully and thoughtfully prior to implementation.

ATTENDANCE AT CLERICUS AND SYNOD

Each seminarian shall attend Clericus, Synod, any Diocesan Training Programs or Workshops, and Diocesan Summer Camp Program unless prevented for good and sufficient cause, the Ordinary having been notified in advance, and his permission having been received in writing.

RE-ADMISSION OF FORMER SEMINARIANS

Should a former seminarian desire to be re-admitted, he should first of all, consult with his spiritual director, confessor, advisor and then with the Ordinary. The matter should be presented to the Commission. The Commission should direct the person to be active in his parish for at least one full year of probation, before proceeding any further. His Parish Priest shall regularly report on his progress and involvement during that time, to the Commission.

Should the person be in any Minor or Major Orders, he may not function beyond the level of a parish lector (unless the Ordinary deems otherwise) during the year of probation. During that time he may not use the usual clerical dress or title.

CLERGY FROM OTHER TRADITIONS

Any clergyman coming from a non-Catholic tradition must be well-grounded in the Catholic Faith and Practice, including acquaintance with classical Catholic Theology and Theologians. This must occur before the Commission on Ministry will recommend acceptance, advancement or ordination.

CONTINUING EDUCATION

The Commission on Ministry shall, as part of its mission and duties, seek to meet the continuing educational needs of the clergy of the Diocese. It will seek to accomplish this in conjunction with Saint Francis of Assisi Theological Seminary, and may do so by disseminating relevant information, programs of study, workshops at Clericus, the recommendation of helpful material and resources and in whatever other ways are deemed to be of benefit to the clergy of the Diocese.

DUTIES OF THE MEMBERS OF THE COMMISSION

Duties include attendance at and participation in Commission meetings unless legitimately prevented by distance, pastoral emergencies or other sufficient cause, the Chairman having been first notified.

The Chairman may appoint Commission officers including a Secretary, and such other assignments and positions as may be appropriate for the carrying out of the work of the Commission.

Other duties may be assigned by the Ordinary of the Diocese.

The Commission on Ministry shall normally meet four times a year, in connection with the Clericus and Diocesan Synod. Interviews and examinations shall normally be scheduled and held at a special meeting called and arranged for that purpose.

Examinations are for the purpose of examining a candidate's knowledge. Testimonials and recommendations are material for consideration prior to an applicant's acceptance or at other times and not during the Canonical Examinations.

SUPPLEMENT I
The Clergy Supplement

Non-Members of the Commission, unless specifically invited by the Chairman or the Ordinary, should not attend the Canonical Examinations. Similarly, during the examinations, questions should be directed to the examinee and discussion between the examiners should be kept to a minimum (if at all), as they properly belong within their own closed discussion and evaluation sessions held at the conclusion of the Canonical Examinations themselves.

Examinations and Interviews are to be scheduled by and through the Chairman of the Commission. Resumes should be in the hands of Commission members at least one month in advance of the Commission meeting at which said Resumes or Curriculum Vitae are to be reviewed or discussed. Any written Canonical Examinations should be sent to members of the Commission at least one month in advance of the Canonical Oral Examinations.

AMENDMENTS

The above procedures and guidelines may be amended by the Commission. Such amendments shall be effective upon their approval by the Ordinary of the Diocese.

DISTRIBUTION

A copy of these Guidelines, Policies and Procedures shall be furnished to the Ordinary of the Diocese and to each member of the Commission on Ministry. Applicant and Seminarians shall each be furnished with a copy. Such distribution shall be done by the Secretary of the Commission. A copy shall also be furnished to each member of the Diocesan Council and to the Officers of the Diocese.

SUPPLEMENT 2

THE PAROCHIAL SUPPLEMENT

PROCEDURE FOR THE ORGANIZATION OF MISSIONS

AND THEIR

ADMISSION INTO UNION WITH THE [DIOCESAN] SYNOD

Once a congregation has determined that it has the qualifications to become a mission in union with the Diocese, namely:

- that it has at least than five families in good standing on its register
- that it has had a cleric as its guide for at least one year the following steps should be taken:

Drawing up of Constitution and By-Laws

The congregation draws up a Constitution and By-Laws which must in all respects be consistent with the Constitution and By-Laws of this Diocese and must also contain a statement acceding to the doctrine, discipline and worship, and to the Constitution and Canons of The North American Old Roman Catholic Church and to the Constitution and By-Laws of this Diocese.

Constitution & By-Laws adopted by the Congregation

This Constitution & By-Laws must be adopted at a meeting of the prospective members, the proposed action the call for which contains a notice of the proposed action

Constitution/By-Laws and formal application submitted to Bishop and Diocesan Council

The congregation submits to the Bishop and Diocesan Council its proposed Constitution & By-Laws for approval. Such application for admission into union with the Synod shall include written evidence subscribed by its warden and a majority of its Vestry of the following:

- that it meets the qualifications as described in #1 above
- the election of a warden, a Vestry, a treasurer and a secretary
- the number of communicants
- the number of church school teachers and pupils the prospects for future growth and such other information as may be deemed relevant
- a full statement of financial condition, income and expenses

Such application shall also include a statement that the mission will be bound by the same regulations as far as applicable as a parish in union with the Synod, and that it will undertake to pay all diocesan assessments required by canon.

Approval of Constitution/By-Laws and formal application by Bishop and Diocesan Council

The Bishop and Diocesan Council shall separately review and approve the proposed Constitution & By-Laws and the final application of the congregation to become a mission in union with the Synod. Before giving consent to such organization, the Bishop and Diocesan Council may, if they think advisable, give notice of such application to the neighboring parishes and missions, and offer them an opportunity to be heard or to submit their views and recommendations in writing.

Final adoption by Congregation of Constitution & By-Laws

The congregation must then finally adopt the Constitution & By-Laws in its approved form at another meeting of the members called by a notice stating that such action is to be considered.

Written report to Convention from Bishop and Diocesan Council

The Bishop and Diocesan Council shall each prepare a written report to the Synod giving their approval or disapproval of the admission of the mission into

SUPPLEMENT 2
The Parochial Supplement

union with the Diocese, the report of one or the other being accompanied by all the documents submitted by the congregation.

For consideration by the Synod in any given year, such reports must be received eight weeks before the date of the Synod.

Review of Committee on Admission of parishes and Missions

The reports with all the documents shall be referred to the Committee on Admission of parishes and Missions, which shall examine them, make any further investigation it deems appropriate, and report its recommendation to the Synod.

Synod Vote

The Synod shall then vote upon the admission of such mission.

PROCEDURE FOR THE ORGANIZATION OF PARISHES AND THEIR ADMISSION INTO UNION WITH THE [DIOCESAN] SYNOD

Once a mission has determined that it has the qualifications to become a parish in union with the Diocese, namely:

- That it has at least ten families in good standing on its register
- that it has been duly organized as a parish for the space of one year and during that time has held regular public services
- that it is able to support itself

the following steps should be taken:

Constitution & By-Laws adopted by Mission

The Constitution & By-Laws must be adopted at a meeting of the prospective members, the call for which contains a notice of the proposed action.

Constitution & By-Laws and formal application submitted to Bishop and Diocesan Council

The mission or congregation submits to the Bishop and Diocesan Council for approval:

- a certified copy of its articles of association or charter, or other satisfactory evidence of its organization
- its Constitution & By-Laws which must in all respects be consistent with the Constitution and

By-Laws of this Diocese and contain a statement acceding to the doctrine, discipline and worship, and to the Constitution and Canons of The North American Old Roman Catholic

Church and to the Constitution and By-Laws of this Diocese.

Such application for admission into union with the Synod shall include written evidence, subscribed by its wardens and a majority of its vestry, of the following:

- that it meets the qualifications as described in #1 above
- that it has elected two wardens, a vestry, a treasurer and a secretary
- that it will undertake to pay all diocesan assessments as may be required by canon.

Approval of Constitution & By-Laws and formal application by Bishop and Diocesan Council

The Bishop and Diocesan Council shall separately review and approve the proposed Constitution & By-Laws and the final application of the mission or congregation to become a parish in union with the Synod. Before giving consent to such organization, the Bishop and Diocesan Council may, if they think advisable, give notice of such application to the neighboring parishes and missions, and offer them an opportunity to be heard or to submit their views and recommendations in writing.

Final adoption by Congregation of Constitution/By-Laws

The mission or congregation must then finally adopt the Constitution & By-Laws in its approved form at another meeting of the members called by a notice stating that such action is to be considered.

Written report to Synod from Bishop and Diocesan Council

The Bishop and Diocesan Council shall each prepare a written report to the Synod giving their approval or disapproval of the admission of the parish into union with the Synod, the report of one or the other being accompanied by all the documents submitted by the mission or congregation.

Review of Committee on Admission of Parishes and Missions

The reports with all the documents shall be referred to the Committee on Admission of Parishes and Missions, which shall examine them, make any further investigation it deems appropriate, and report its recommendation to the Synod.

Synod Vote

The Synod shall then vote upon the admission of such parish.

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- A Congregation requesting direct status as a Parish must fulfill all of the qualifications for becoming a Mission as well.

**PROCEDURE FOR THE ORGANIZATION
OF MASS STATIONS, SUMMER CHAPELS,
SHRINES OR ORATORIES
AND THEIR
ADMISSION INTO UNION WITH THE
[DIOCESAN] SYNOD**

Congregations or trustees organized according to By-Laws or terms of trust as bodies of The North American Old Roman Catholic Church who wish to establish a formal relationship of union with the Diocese of New England as a Mass Station, Summer Chapel, Shrine or Oratory shall agree to the following:

- That they will accede to the Constitution and Canons of The North American Old Roman Catholic Church and to the Constitution and By-Laws of the Diocese of New England.
- That the clergy will keep registers and report parochial statistics; financial records will be kept and statistics reported to the Bishop.
- That clergy officiating for more than two weeks must request faculties from the Bishop; simple notification is all that is required for clergy officiating for less than two weeks.
- That they may not encumber or alienate church property without the approval of the Bishop and Diocesan Council.
- That any changes in articles of their Charter, Constitution or By-Laws must be submitted for approval to the Bishop and Diocesan Council.

Mass Stations, Summer Chapels, Shrines or Oratories in union with the Diocese will be accorded seat and voice at the Synod and recognized as an integral part of the Diocese of New England.

Once agreement has been reached on the above, the following steps should be taken for admission into union with the Diocese of New England:

Drawing up of Constitution or By-Laws

The congregation draws up a Constitution & By-Laws which must in all respects be consistent with the Constitution and By-Laws of this Diocese and contain a statement acceding to the doctrine, discipline and worship, and to the Constitution and Canons of The North American Old Roman Catholic Church as well as to the Constitution and By-Laws of this Diocese.

Constitution and By-Laws adopted by Congregation

This Constitution & By-Laws must be adopted at a meeting of the prospective members, the call for which contains a notice of the proposed action.

Constitution & By-Laws and formal application submitted to Bishop and Diocesan Council

The congregation submits to the Bishop and Diocesan Council its proposed Constitution & By-Laws for approval. Such application for admission into union with the Synod shall include written evidence of the following:

- the election of a warden, an executive committee, a treasurer and a secretary
- a full statement of financial condition, income and expenses.

Approval of Constitution & By-Laws and formal application by Bishop and Diocesan Council

The Bishop and Diocesan Council shall separately review and approve the proposed Constitution & By-Laws and the final application of the congregation to become a Mass Station, Summer Chapel, Shrine or Oratory in union with the Synod. Before giving consent to such organization, the Bishop and Diocesan Council may, if they think advisable, give notice of such application to the neighboring parishes and missions, and offer them an opportunity to be heard or to submit their views and recommendations in writing.

Final adoption by Congregation of Constitution/By-Laws

The congregation must then finally adopt the Constitution & By-Laws in its approved form at another meeting of the members called by a notice stating that such action is considered.

Written report to Synod from Bishop and Diocesan Council

The Bishop and Diocesan Council shall each prepare a written report to the Synod giving their approval or disapproval of the admission of the Mass Station, Summer Chapel, Shrine or Oratory into union with the Diocese, the report of one or the other being accompanied by all the documents submitted by the congregation.

Review of Committee on Admission of Parishes and Missions

The reports with all the documents shall be referred to the Committee on Admission of Parishes and Missions, which shall examine them, make any further investigation it deems appropriate, and report its recommendation to the Synod.

Synod Vote

The Synod shall then vote upon the admission of such Mass Station, Summer Chapel, Shrine or Oratory into union with the Diocese.

**THE DIOCESE OF NEW ENGLAND
MODEL CONSTITUTION and BY-LAWS
FOR
MISSIONS, PARISHES, MASS STATIONS,
SUMMER CHAPELS, SHRINES and
ORATORIES**

The organization and administration of Missions, Parishes, Mass Stations, Summer Chapels, Shrines or Oratories and their admission into union with the Diocesan Synod are governed by the Constitution and By-Laws of the Diocese.

Before any such congregation can be organized, the Bishop, the Chancellor of the Diocesan, and the Diocesan Missioner (if there be one) should be consulted and the organizers must adopt a Constitution. This must be done at a meeting of the prospective members the call for which contains a notice of the proposed action. The proposed Constitution must next be submitted to the Bishop and the Diocesan Council for approval and must then be finally adopted in its approved form at another meeting of the members called by a notice stating that such action is to be considered.

To aid in the formulation of such a document which will conform to the canonical requirements and furnish a workable basis for the operation of the Mission, Parish, Mass Station, Summer Chapel, Shrine or Oratory, the following form of Constitution is suggested.

Wherever in this Model Constitution the word Mission appears, the appropriate word to describe the particular congregation should be substituted.

MODEL CONSTITUTION

.....

PREAMBLE

The undersigned have associated as a Mission for the purpose of maintaining the public worship of Almighty God according to the Catholic Faith and in conformity with the usages of The North American Old Roman Catholic Church, under the name _____, and have adopted the following articles as the Constitution of the Mission.

AUTHORITY ACKNOWLEDGED

This mission accedes to the Doctrine, Discipline and Worship and to the Constitution and Canons of The North American Old Roman Catholic Church, as well as to the Constitution and By-Laws of the Diocese of New England, and acknowledges their authority.

MEMBERSHIP

Any baptized person of the age of eighteen years or more, who acknowledges in writing the authority of the Constitution of the Mission, and who declares his or her intention to aid in maintaining public worship therein by regular attendance at such public worship and by pecuniary aid therefor, shall be considered a member of the Mission and entitled to vote in its affairs. Any member who, for the space of one year, shall have refrained from regular worship, and from contributing toward the support of the Mission, may, after due notice and an opportunity to be heard thereon, by a vote of the Mission, may be dropped from the list of members of the Mission. No person who disclaims or refuses conformity to the authority of The North American Old Roman Catholic Church shall be eligible to hold office in the Mission or be entitled to vote in its affairs.

OFFICERS, DELEGATES AND ELECTIONS

The officers of the Mission, all of whom shall be members of the Mission, shall include two Wardens of the Vestry who shall be communicants of The North American Old Roman Catholic Church, a Treasurer, a Secretary, and _____ Vestry Members, and the Cleric-in-charge (by whatever title he may be designated by the Bishop), shall constitute the Vestry of the Mission.

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The Mission shall also have such Delegates to the Diocesan Synod and to Deanery Meetings as it may be entitled to under the relevant canons and rules. Delegates may also be officers.

The Wardens of the Vestry, Treasurer, Secretary, Delegates and _____ [number]¹ Vestry Members shall be elected at each Annual Meeting of the Mission. The Wardens of the Vestry, Treasurer, Secretary and Delegates shall hold office until the next Annual Meeting following their election and the Vestry Members until the third Annual Meeting following their election, and all shall hold office until their successors are elected and qualify; provided, however, that at the Meeting at which this Article takes effect _____ [number] Vestry Members shall be elected to hold office until the next Annual Meeting, _____ [a given number] until the second, and _____ [number] until the third; and, in each case, until their successors are elected and qualify. Any Vestry Members, whose three-year term, and any Warden of the Vestry whose sixth successive one-year term expires at any Annual Meeting shall be ineligible, until the next succeeding Annual Meeting, for re-election to the same office.

Vacancies may be filled at any meeting of the Mission. Unless so filled, they may be filled by the Vestry until the next Annual Meeting of the Mission.

MEETINGS OF THE MISSION

The Annual Meeting shall be held at such date, hour and place as shall be determined by the Vestry or the Wardens of the Vestry.

Special meetings may be called at any time by the Wardens of the Vestry or the Vestry itself, and shall be called by the Wardens of the Vestry whenever so requested in writing by the Cleric-in-charge or by five members of the Mission.

No action shall be taken at any meeting other than that set forth in the Warrant for such meeting.

WARRANT AND PRESIDING OFFICER

All meetings of the Mission shall be announced by posting an attested copy of the warrant calling the same at a public entrance of the Church or place of worship occupied by the Mission, at least seven days before the day fixed for the meeting. The Cleric-in-charge or in his absence, the Wardens of the Vestry, shall preside;

¹ The number of Vestry Members should be divisible by three for a rotating Vestry.

SUPPLEMENT 2
The Parochial Supplement

In the absence of both, a moderator shall be chosen by the meeting. _____ members present shall determine any matter presented.

CLERIC-IN-CHARGE

The Cleric-in-charge shall have jurisdiction over the spiritual affairs of the Mission. He shall be appointed and may be removed by the Bishop of the Diocese.

The Rector¹ shall be elected by the parish at a meeting duly called for that purpose, or by the Vestry or a special committee if so authorized by the parish. Such election shall not take place however, until after all the steps required by the Constitution, Canons and By-Laws have been completed. No person shall be eligible to the office of Rector unless he is an Ordained Priest in good canonical standing of The North American Old Roman Catholic Church. The Rector shall have Jurisdiction of the spiritual affairs of the parish, only after his election has been approved by the Bishop and he has been canonically installed in his office.

WARDENS OF THE VESTRY

It shall be the duty of the Wardens of the Vestry, when the Mission has no Cleric-in-charge, or in his absence, to provide for the temporary performance of the duties of the Cleric-in-charge.

TREASURER

It shall be the duty of the Treasurer to receive and disburse all monies collected under the authority of the Vestry, and to keep a true record of receipts and disbursements, and present a full statement thereof, and of the financial condition of the Mission at each Annual Meeting and whensoever required by the Vestry. The Treasurer shall be bonded and his or her records shall be audited each year.

SECRETARY

It shall be the duty of the Secretary to keep the records of the Mission and of the Vestry and to keep a roll of the members entitled to vote in its affairs.

¹ The provisions of this paragraph apply if the Cleric-in-charge is to be the Rector of a Parish.

BONDS

The Treasurer and other Custodians of Funds, should be bonded under a blanket bond maintained by the Vestry for that purpose. If such blanket bond is at any time not available, adequate bonds shall be procured by the Mission and each bond shall be placed in the custody of some officer other than the person who is bonded.

VESTRY

The Vestry shall constitute the Standing Committee of the Mission and shall exercise all powers thereof in accordance with the usage and discipline of The North American Old Roman Catholic Church and in compliance with the Statutes of the civil government in the state in which it is organized. It shall be the duty of the Vestry to manage the prudent affairs and to care for the property of the Mission; to provide for the furniture, books, vestments, and all things necessary for the due celebration of Divine Service; to see that all buildings and personal property belonging to the Mission are adequately insured; to supervise the investment of funds of the Mission; to authorize and direct such purchases and sales as the Vestry may from time to time deem wise and any and all transfers, assignments, deeds or other Instruments which may be necessary or proper in that connection; to supervise and direct the officers, excepting the Cleric-in-charge, in the discharge of their duties; and to cause to be made an annual audit of the accounts of the Treasurer and other Custodians of Funds of the Mission.

The handling of all or any of the investments, including purchasing, custody, selling and transferring, may be delegated by the Vestry to the Wardens of the Vestry. The Vestry may appoint or authorize the appointment of such committees as it deems desirable.

The audit shall be made by a certified or independent public accountant wherever possible, or by such agency as is permitted by the Diocese. Such auditor shall be appointed by the Vestry at least thirty days before the end of the year.

No real estate belonging to the Mission shall be alienated or encumbered without the prior written consent of the Bishop and the Diocesan Council.

Meetings of the Vestry may be called by the Cleric-in-charge or the Wardens of the Vestry or by any two members of the Vestry. The Vestry may appoint stated meetings and determine the manner of notifying its members. The Cleric-in-charge shall preside when present. The records of the Vestry shall be open to the

members of the Mission at its meetings. A majority of the members shall constitute a quorum and a majority vote of those present shall determine any matter presented.

ORGANIZATIONS

All formal organizations connected with the Mission shall be responsible to the Cleric-in-charge. Each organization shall present at the Annual Meeting of the Mission a report containing a summary of its activities and finances and a list of its officers. The funds of any organization which for the period of three years shall have held no meeting shall be turned over to the Treasurer of the Mission to be used as the Vestry may direct.

GIFTS AND MEMORIALS

No object intended as a permanent addition to the Church or Mission property, or to be used therein during Divine Services, shall be accepted as a gift or memorial without the approval of the Cleric-in-charge and the Wardens of the Vestry. All objects so accepted may be removed when deemed necessary by the Vestry. The names of donors of such gifts and memorials, the terms and conditions thereof, if any, and the dates of acceptance shall be recorded in the permanent records of the Mission.

AMENDMENTS

This Constitution may be amended in the following manner: first, the substance of the proposed change shall be approved by vote of the Mission; next, the proposed change shall be submitted to the Bishop and Diocesan Council with a copy of the Constitution; and finally, if they approve it as submitted or subject to specific revision, it may become immediately effective but only in the form so approved.

**UNIFORM PARISH REGULATIONS
FOR
THE DIOCESE OF NEW ENGLAND**

PART ONE

ARTICLE I: PARISH

Section 1

The Parish is the local congregation of the Church in a given locality, organized and administered under the jurisdiction and authority of the Diocese, whose Ecclesiastical Authority is its canonically consecrated Bishop, who is vested with the full powers of and bound by the regulations pertaining to the office of Bishop as set forth in the Canons and Synodal decisions of The North American Old Roman Catholic Church. Locally, the Parish is headed by a canonically ordained Priest heretofore or hereafter duly appointed by the Bishop. The acceptance of such appointed Priest shall bind the Parish to the Uniform Parish Regulations herein with the same force and effect as if the same were formally approved and adopted by the Parish.

Section 2

The Parish, its Clergy, Vestry and members shall conform faithfully to the Doctrines, Canons, Worship, Discipline, Constitution, Administrative Rulings and Encyclicals of the Church. Non-conformance shall be dealt with in accordance with the provisions of the Canons. The Bishop shall have the power to revoke the Ecclesiastical Charter of a Parish whenever, in his judgment, there is sufficient cause for such action, provided that the Diocesan Council shall have signified its concurrence in a resolution to this effect. It shall furthermore abide by the decisions of the Diocesan Synod, irrespective of whether it was represented thereat or not, the administrative determination of the Diocesan Council, and such interim legislative actions as may be taken between Synods by the Diocesan Council.

Section 3

Each Parish shall be known as the Old Roman Catholic Church of _____.

Section 4

In case of doubt as to how the Diocesan Constitution, By-Laws, Administrative Rulings, Worship, Ritual, Discipline, Customs, Regulations, and Encyclicals are to be interpreted, such doubt shall be referred to the Bishop for an authoritative interpretation.

ARTICLE II: AIMS AND PURPOSES OF PARISH

Section 1

The aims and purposes of the Parish are to keep and proclaim pure and undefiled the Catholic Faith and traditions, in conformity with the doctrine, canons, worship, discipline, usages and customs of The North American Old Roman Catholic Church.

Section 2

The diakonia (work and ministry) of the Parish consists of proclaiming the Gospel in accordance with the Catholic Faith, sanctifying its members through worship, the Holy Sacrifice of the Mass and the other Sacraments, adding to their numbers by instructing others and admitting them to the Church through baptism and/or Confirmation, educating in the Catholic Faith through the establishment of appropriate schools and needed philanthropic institutions, and carrying on conscientiously philanthropic activities.

ARTICLE III: PARISH PROPERTY

Section 1

Church edifices and other buildings constituting Parish property shall be used to serve the religious, educational and philanthropic needs of the Parish. Such property shall be held subject to and at all times administered in accordance with the regulations herein, the by-laws of the Parish, and the laws of the state in which the Parish is incorporated.

Section 2

The Parish shall have absolute title to and control of all real and personal property acquired by it.

Section 3

A Parish proposing or intending to acquire land for the erection of a Church building or other parish buildings, or proposing or intending to acquire existing buildings, or intending to decorate the Church with new iconography, Statuary, etc., shall notify the Diocesan Council and the Bishop of such intention. Such notification shall include a record of decision by the Parish Meeting, a survey of the land and/or buildings and a description of the surrounding area.

Section 4

Final architectural plans for the erection of a Church building or other parish buildings, and for major structural changes to existing buildings, including decoration with new iconography, Statuary, etc., shall be submitted to the Bishop for approval.

Section 5

The parish may purchase, sell, mortgage, or otherwise encumber its real property upon approval of two-thirds of the members present at a Parish Meeting duly called upon ten days written notice, and the subsequent consent of the Diocesan Council. The Diocesan Council shall render its decision in writing within thirty days of the receipt of the Parish's application for such consent. In the event that no response is received within such time, the said consent shall be deemed to have been granted.

Section 6

All special bequests, gifts, and devices shall be used by the Parish only for the purposes for which they were made.

Section 7

In the event of the legal dissolution of the Parish, or its disbandment as hereinafter provided in Part One, Article XIX, Section 1, its real and personal property shall devolve to the Diocese, as temporary trustee, until the Diocese is able to turn over the said property to the use of the nearest duly organized Parish or Parishes for the benefit of the Old Roman Catholic communicants in that area.

Section 8

In the event of heresy, schism, or defection from the Diocese, that segment of the Parish which remains loyal to The North American Old Roman Catholic Church and the Diocese shall retain title to the Parish property.

ARTICLE IV: PARISH ADMINISTRATION

Section 1

Each Parish shall be administered by the Priest and a Vestry.

Section 2

The Priest as head of the Parish, by virtue of the ecclesiastical authority invested in him, shall guide and oversee the total Parish program, and is ultimately responsible for the whole life and activities of his Parish.

ARTICLE V: CLERGY

Section 1

The Priest, by virtue of his canonical ordination and episcopal appointment, heads the local Parish of the Church and exercises in its behalf the priestly function. The ministry of the Priest consists in shepherding the Parish entrusted to his pastoral care, directing its orderly life, preserving its unity, keeping it faithful to its divine purpose, sanctifying his flock through the administration of the Sacraments and the performance of all other prescribed services of worship, proclaiming the kerygma, preaching the Word, teaching the commandments of the New Life, imparting a knowledge of the doctrines, traditions, canons and disciplines of the Church, and guiding the growth, progress and enlightenment of the congregation in the Christian life.

Section 2

The clergy are assigned or transferred by the Bishop by virtue of the authority of his office and in accordance with the canons, ecclesiastical procedure and the needs of the Church as a whole. Prior to the assignment or transfer of a Priest, the Vestry of the respective Parish shall be informed by the Bishop regarding his decision.

Section 3

The Priest shall have charge of all matters of divine worship and the personnel connected therewith and he shall keep the registers of marriages, baptisms, confirmations, and deaths.

Section 4

When transferred, dismissed or suspended from a Parish, the Priest shall turn over to his successor a catalogue of all his duties, and shall deliver to him the sacred vessels and all registers and religious records.

Section 5

Where there is more than one Priest in a Parish, the head of the Parish clergy is the Rector or Pastor. The other members of the clergy are his assistants and are directly responsible to him.

Section 6

The Diocese may recommend remunerative standards for the Clergy including provisions for annual increments and cost of living increases. The Parish should also, wherever possible, assume the following obligations:

1. To provide a parish home or housing allowance including the payment of all utilities where applicable.
2. To provide a Blue Cross-Blue Shield Family Plan or similar coverage.
3. To provide Social Security coverage or its equivalent.
4. To provide travel and automobile allowances.
5. To defray all expenses incurred in attending Diocesan or Deanery Meetings.
6. To provide for an annual vacation period of fifteen days plus an additional week for each five years of ordained service to a maximum of thirty days, provided he has obtained from the Bishop written permission to absent himself from his Parish.

A Priest's remuneration should not be lowered without the knowledge of the Bishop. Should a Priest become ill while in the service of a Parish, he should be compensated fully during such illness for a period of at least three months. When

a Priest is assigned to a Parish, his moving and travel expenses should be assumed by that Parish.

All of this should take place wherever possible.

Section 7

Following every fifth year of ordination, each Priest shall participate in the on-going education program of the Diocese by attending a special seminar at Saint Francis of Assisi Theological Seminary or any other place selected by the Bishop.

Section 8

It shall be mandatory for each Priest to join and maintain membership in the Diocesan Pension Program in accordance with the provisions of said program, whenever possible or practicable.

ARTICLE VI: PARISHIONERS

Section 1

Any person, eighteen years of age or over, who was baptized according to the rites of the Church, or was received into the Church through Confirmation, who lives according to the faith and canons of the Church, abides by the regulations herein and the by-laws of the Parish, is a member in good standing of the Parish, except that persons under twenty-one shall not serve on the Vestry, when such service is contrary to local law.

Section 2

No person shall be accepted for membership in a Parish while retaining membership in a non-Christian religion, or in an Old Roman Catholic Parish which defies the jurisdiction or the ecclesiastical authority of the Diocese, or who deliberately disregards and transgresses the moral law as may be determined by an ecclesiastical tribunal.

Section 3

The Parish register should include the following information concerning each member: baptismal and family name, profession, dates of baptism, confirmation, communion, and marriage, complete family record of wife and children, date of entry into the Parish indicating if transferee from another Parish, record of pay-

ment of Parish and Diocesan financial obligations, and date of death closing the said register record.

Section 4

When transferring from one Parish to another, the parishioner shall present to the Priest of the new Parish a certificate of transfer signed by his or her former Priest, which shall include all the pertinent information hereinbefore recited in Section 3 of this Article.

Section 5

The religious, moral and social duties of a parishioner are to apply the tenets of the Catholic faith to his or her life and activities, to attend the Holy Sacrifice of the Mass and other services of worship faithfully on Sundays and Holy Days, to keep the rules and fasts of the Old Roman Catholic tradition, to receive frequently the sacraments of Penance and Holy Communion, to train and teach the young according to the faith and spirit of Catholicism, to respect the clergy, the ecclesiastical authority, and all governing bodies of the Church, to be obedient in matters of faith and ecclesiastical order, and to cooperate in every way towards the welfare and prosperity of the Parish and the success of its sacred mission.

Section 6

The obligations of a parishioner are to pay such regular membership dues and special assessments as the Parish Meeting may establish, and to meet such Diocesan financial charges as may be fixed by the Diocesan Synod.

Section 7

The rights of a parishioner are to attend all regular and special Parish Meetings, to take part in its discussions and to vote therein, and be elected a member or officer of the Parish Vestry and in such position to take part in the administration of the Parish and in the direction of its life and activity.

ARTICLE VII: PARISH MEETING

Section 1

The Parish Meeting is the general meeting of the members of the Parish.

Section 2

The regular Parish Meetings shall be convened by the Parish Vestry at least twice each year at dates fixed by the Parish Vestry. Special Parish Meetings shall be held when the Priest and/or Vestry deem it necessary, or when ten per cent of the members of the Parish submit a written petition therefor to the Parish Vestry stating the purpose thereon for such meeting.

Section 3

The members are summoned to Parish Meetings by written notice, mailed at least ten days prior thereto, and listing its agenda thereon.

Section 4

A Parish Meeting consists of the members of the Parish who have met their financial obligations to the Parish and to the Diocese as of the date of such Parish Meeting. A person whose name appears on the membership rolls but who is in arrears in the payment of his or her financial obligations may take part in the Parish Meeting by paying such arrears. New members may exercise the vote at Parish Meetings if they have been members in good standing for at least three months.

Section 5

The quorum for a Parish Meeting is such number of members as its by-laws may determine. If a quorum is not present, the Parish Meeting shall be called a second time within twenty-one days. At such time decisions may be taken by the number of members present with the exception of matters pertaining to the purchase, sale or encumbering of Parish property in which case a quorum of members shall be required.

Section 6

The Chairman of the Parish Meeting shall be elected by the members present.

Section 7

The minutes of the Parish Meeting shall be signed by the Priest, the Senior Warden of the Vestry and the Secretary.

ARTICLE VIII: PARISH VESTRY

Section 1

The Parish Vestry shall consist of a number of laymen fixed by the Parish by-laws according to the needs of the Parish and is responsible for conducting all Parish affairs in keeping with the aims and purposes as hereinbefore set forth in Part One, Article II. The Priest is a member of the Parish Vestry *ex officio*.

Section 2

The officers of the Parish Vestry shall be a Senior Warden, a Junior Warden, a Secretary and a Treasurer, and such other Vestry Members as the Parish by-laws may require.

Section 3

The members of the Vestry are elected for a term not to exceed three years by the members of the Parish who have met their financial obligations to the Parish and to the Diocese. The time of election and the electoral system are provided for in the Parish by-laws.

Section 4

A candidate for the Vestry must be a member of the Parish for at least one year and must comply in his or her life and activities with the faith and canons of the Church.

Section 5

No salaried employee of the Parish may serve on the Vestry, the Board of Auditors, or the Board of Elections.

ARTICLE IX: ELECTIONS OF VESTRY

Section 1

The election of the members of the Vestry shall be held on any Sunday before the First Sunday of Advent, the precise Sunday to be determined by the Parish by-laws.

Section 2

A member duly enrolled in the Parish register but delinquent in his or her Parish or Diocesan financial obligations may vote in the election by paying his or her arrears at any time prior to balloting.

Section 3

A new member of the Parish may vote in the election if he or she has been enrolled at least three months prior thereto.

Section 4

The Parish by-laws may provide for balloting by mail. In such case mailed ballots must be in the hands of the Board of Elections not later than the day prior to the election date, and must be opened and tabulated with the ballots personally cast.

Section 5

Elections shall be held at a place on Parish premises previously announced by the Board of Elections and voting shall be by secret ballot. Voting shall begin after the close of the Mass.

Section 6

The election results shall be entered in the Minutes Book of the Parish, showing the number of votes cast for each candidate, and shall be signed by each member of the Board of Elections. The candidates receiving the greatest number of votes shall be declared elected for the ensuing term. In case of a tie, a majority vote ballot by the incoming Parish Vestry at its first meeting will be necessary to determine the winner.

Section 7

Any member of the Parish questioning the validity of any election may within five days after such election lodge a written protest with the Bishop through the Parish Priest. Such protest shall be signed by him and at least four other Parish members and a copy thereof shall be sent directly to the Diocese. The decision of the Bishop thereon shall be final.

**ARTICLE X: RATIFICATION OF ELECTION OF VESTRY AND
OATH OF OFFICE**

Section 1

Within five days after the election, the Priest shall forward the results to the Diocese, with a copy to the Bishop, for review and ratification. The Priest shall at the same time verify in writing that all candidates were qualified and that the election was conducted in accordance with the regulations herein and the Parish by-laws.

Section 2

The election will be ratified upon receipt of the verification hereinbefore provided for in the absence of the filing of any protest thereto. In the event that a protest is filed and such protest is upheld, the Bishop will declare the protested election void and a new election will be ordered.

Section 3

On the First Sunday of Advent, and after ratification of the election has been received from the Bishop, a special ceremony shall be held at the close of the Mass in which all the members of the Parish Vestry shall take the oath of office jointly. The oath shall be administered by the Priest and shall be repeated by all the members of the Parish Vestry.

Section 4

Each member of the Parish Vestry is obliged, without exception, to take the following oath of office and there-after subscribe his or her name thereto:

“I do solemnly swear that I will uphold the dogma, teaching, traditions, canons, worship, and moral principles of The North American Old Roman Catholic Church, as well as the Constitution, By-Laws, and Synodal Statutes of the Diocese of New England, and that I will fulfill faithfully and sincerely, the duties and obligations required of a member of the Parish Vestry. So help me God.”

ARTICLE XI: ELECTION OF PARISH VESTRY OFFICERS

Section 1

Following the administration of the oath of office, the Parish Vestry shall convene immediately thereafter under the chairmanship of the Priest to elect its officers.

Section 2

The office of Senior Warden may not be held by the same person for more than six consecutive years, except by special permission of the Diocesan Council.

ARTICLE XII: VACANCY OF PARISH VESTRY

Section 1

A vacancy on the Parish Vestry shall be considered to exist under any of the following circumstances: the resignation of a member thereof, the invalidation of the election of a member thereof, the determination by an ecclesiastical tribunal of the Diocese that a member thereof is not or has ceased to be loyal to the doctrines, canons, worship, discipline, constitution, administrative rulings, customs, practices, regulations and encyclicals of The North American Old Roman Catholic Church or the Diocese, or that he or she does not recognize its duly constituted ecclesiastical authority, the physical or mental incapacity of a member thereof, and the determination by an ecclesiastical tribunal of the Diocese that a member thereof is guilty of a serious moral transgression.

Section 2

When a member of the Parish Vestry has absented himself without justifiable cause from more than three of its meetings consecutively, he or she may be relieved of his or her duties upon a resolution of the Parish Vestry to that effect.

Section 3

A vacancy on the Parish Vestry shall be filled by the Vestry itself by electing a successor therefor from amongst the members of the Parish in good standing for the unexpired portion of the term of such vacancy.

ARTICLE XIII: MEETINGS OF PARISH VESTRY

Section 1

The Parish Vestry shall hold regular meetings at least once each month, and special meetings whenever the Priest, the Senior Warden, or a majority of the Parish Vestry shall deem it necessary.

Section 2

A majority of the members of the Parish Vestry shall constitute a quorum for the transaction of business.

Section 3

The minutes of the meetings of the Parish Vestry shall be signed by the Priest, the Senior Warden and the Secretary.

ARTICLE XIV: DUTIES OF PARISH VESTRY

Section 1

The Parish Vestry shall have the following duties: to attend divine services regularly and to participate in the sacramental life of the Church thereby setting an example for the Parish, to administer the affairs of the Parish in such manner as to aid the Priest in the fulfillment of its aims and purposes, to collect the revenue of the Church, issuing receipts thereof, and paying by check the salaries of the Parish personnel, Parish expenses, budgetary grants-in-aid for the Parish educational and philanthropic organizations and such sums as may be fixed by the Diocesan Synod for the support of The North American Old Roman Catholic Church and the Diocese, to buy, sell or mortgage Parish property, as hereinbefore provided in Part One, Article III, Section 5 of the regulations herein, and to submit annually to the Diocese the Parish budget for the ensuing year and the audited financial statement for the prior year.

Section 2

All Parish personnel, including school teachers, are engaged by the Parish Vestry with the consent of the Priest.

Section 3

In the case of any matter and/or disagreement in the Parish which the Priest and Parish Vestry are unable to resolve, the same shall be referred to the Bishop. His decision thereon shall be deemed final.

Section 4

Upon the expiration of its term, the Parish Vestry shall surrender to the succeeding Parish Vestry all Parish records, including membership lists, minute books, bank books, check books, journals, financial records, and all other property of

the Parish. Such transfer shall be effected by letter of transmittal, a copy of which shall be sent to the Bishop.

Section 5

The Parish Vestry and its officers may exercise all additional authority consonant with the regulations herein, the Parish by-laws, and the limitations imposed by the laws of the state in which the Parish is incorporated.

ARTICLE XV: BOARD OF ELECTIONS

Section 1

The Board of Elections shall consist of three, five, or seven members elected at the last Parish Meeting preceding an election from among those who are not candidates for election to the Parish Vestry.

Section 2

The Board of Elections shall in cooperation with the Priest and the Parish Vestry check the list of candidates, notify all eligible members concerning the elections, supervise the elections and tabulate and report the results.

ARTICLE XVI: BOARD OF AUDITORS

Section 1

The Board of Auditors shall consist of at least three and not more than five members elected during elections of the Parish Vestry from those who are not candidates for election to the Parish Vestry.

Section 2

The Board of Auditors shall audit regularly the accounting records of the Parish and prepare in duplicate a report of such audit for presentation to the Parish Meeting, one copy of which shall be transmitted to the Diocese.

ARTICLE XVII: FISCAL YEAR, FINANCIAL REPORTS AND BUDGET

Section 1

The Parish fiscal year shall be the calendar year. At the first Parish Meeting of each year the Parish Vestry shall present a financial report covering all income and expenses for the preceding year.

Section 2

The budget for the ensuing fiscal year shall likewise be submitted for approval at the first regular Parish Meeting of the year.

Section 3

The Parish budget shall include appropriations for the financial support of the Saint Francis of Assisi Theological Seminary, Clergy Pension Fund, Archdiocese Endowment Fund, as well as for travel and related expenses of its representatives to the Diocesan Synod.

Section 4

In all Parishes the annual minimal financial obligation to the Parish of every adult Old Roman Catholic, i.e. each husband, each wife and each emancipated child, shall be \$30.00. Parishes operating under a free pledge system may continue to do so provided the annual pledge per member is not less than \$30.00.

Section 5

Each Parish shall remit annually to the Diocese for General Church and Diocesan needs \$20.00 for each of its members, i.e. each husband, each wife, and each emancipated child, from whom it has collected the annual financial obligation, or portion thereof, or some lesser amount as hereinafter provided in Section 6 of this Article.

Section 6

The Priest and the Parish Vestry shall judge cases of indigence within the Parish. In cases where persons have been allowed to remain members in good standing without any payment of the annual financial obligation, the payment due thereon to the Diocese shall be waived. Should an amount less than the annually prescribed \$60.00 be collected from indigent members, or from members with in-

come limited to Social Security benefits, the payment of \$20.00 shall in any case be made to the Diocese in respect to each such member. Under all circumstances and with no further exceptions all Parishes shall remit the said sum of \$20.00 to the Diocese for each and every member making payment of his or her annual financial obligation, such remittance being due within the calendar quarter in which payment is received.

Section 7

The Diocesan Council shall have the power to suspend or otherwise discipline a Parish for its failure to meet its Diocesan financial obligations as hereinbefore set forth.

ARTICLE XVIII: PARISH ORGANIZATIONS

Section 1

All Parish organizations shall be under the supervision of the Priest.

Section 2

Any adult communicant of the Church desiring to join any Parish organization shall be required to first become a member of the Parish.

Section 3

It shall be the concern of each Parish to have all appropriate parochial organizations as meet the needs of the Parish, and as recommended by The North American Old Roman Catholic Church or the Diocese

Section 4

The local by-laws of such organizations shall comply with the uniform by-laws of the said organizations as approved by either The North American Old Roman Catholic Church or by the Diocese.

ARTICLE XIX: DISSOLUTION OF PARISH

Section 1

When it is determined by the Parish Vestry that the Parish is incapable of sustaining itself and wishes to be dissolved, a Parish Meeting shall be called. If three-fourths of the existing members in good standing favor such dissolution, the

Diocese shall declare the said Parish dissolved and dispose of its properties in the manner hereinbefore provided in Part One, Article III, Section 7, of the regulations herein.

PART TWO

ARTICLE I: ORGANIZATION OF NEW PARISHES

Section 1

New Parishes shall be organized according to the following procedures: Old Roman Catholic communicants wishing to organize a Parish must first file with the Diocese an application for permission to organize. The application must be signed by the heads of at least ten Old Roman Catholic families. It must, in addition, provide sufficient evidence to satisfy the Diocese that a Parish can be supported in that locality. Upon receipt of such application, the Diocese will send its representative to the locality where the new Parish is sought with instructions to report his findings within thirty days.

Section 2

If such permission is granted to organize a new Parish, the Diocesan representative shall call an organizational meeting of those who executed the application for such permission. Such Diocesan representative shall preside at such meeting. An interim Parish Vestry shall be elected at such meeting to administer the affairs of the new Parish until such time as it is fully organized and the Diocesan regulations and its Parish by-laws become operative. A permanent Parish Vestry shall thereafter be elected in the prescribed manner hereinbefore provided.

Section 3

Upon the acceptance at such meeting of the Diocesan Agreement to Organize, and the regulations herein, the Diocese will grant to the said new Parish an ecclesiastical charter and will appoint a Priest therefor. The Priest and the interim Parish Vestry shall be authorized by virtue of the issuance of the said ecclesiastical charter to take all the necessary steps required under state law to incorporate the said Parish.

ARTICLE II: REORGANIZATION OF PARISHES

Section 1

A Parish which has not been organized in conformance with the requirements of the Diocese, must execute the Diocesan Agreement to Organize and vote to adopt the regulations herein in order to qualify for the issuance to it of an ecclesiastical charter.

Section 2

If a discrepancy exists in a Parish between its ecclesiastical charter from the Diocese and its certificate of incorporation, the said certificate of incorporation should be promptly amended to eliminate such discrepancy so that it may fully comply thereafter with the said ecclesiastical charter.

Section 3

Until such certificate of incorporation is amended as hereinbefore provided, the Parish shall notwithstanding be bound to the constitutional charter, disciplines, the Uniform Parish Regulations herein and the directives of the Diocese with the same force and effect as if the same were fully recited therein.

PART THREE

ARTICLE I: PARISH BY-LAWS

Section 1

Each Parish shall have the right to append to the regulations herein in the form of by-laws such additional provisions as local needs may suggest provided the same do not conflict with the matters dealt with in the regulations herein, provided such by-laws are consistent with the spirit of the regulations herein, and provided further that such by-laws are approved by the Diocese.

PART FOUR

ARTICLE I: REVISION OF REGULATIONS AND OFFICIAL TEXT

Section 1

Amendments and revisions of the regulations herein shall become effective on the first day of January of the year following their enactment by the Diocesan Synod.

Section 2

The present text of the regulations herein shall be deemed for all purposes the Official Text.

SUPPLEMENT 3

HISTORICAL SUPPLEMENT

EXCERPT FROM THE “COMMONITORIUM” OF SAINT VINCENT OF LERINS (A.D. 434)

- (1) I have continually given the greatest pains and diligence to inquiring, from the greatest possible number of men outstanding in holiness and in doctrine, how I can secure a kind of fixed and, as it were, general and guiding principle for distinguishing the true Catholic Faith from the degraded falsehoods of heresy. And the answer that I receive is always to this effect; that if I wish, or indeed if anyone wishes, to detect the deceits of heretics that arise and to avoid their snares and to keep healthy and sound in a healthy faith, we ought, with the Lord's help, to fortify our faith in a twofold manner, firstly, that is, by the authority of God's Law, then by the tradition of the Catholic Church.
- (2) Here, it may be, someone will ask, Since the canon of Scripture is complete, and is in itself abundantly sufficient, what need is there to join to it the interpretation of the Church? The answer is that because of the very depth of Scripture all men do not place one identical interpretation upon it. The statements of the same writer are explained by different men in different ways, so much so that it seems almost possible to extract from it as many opinions as there are men. Novatian expounds in one way, Sabellius in another, Donatus in another, Arius, Eunomius and Macedonius in another, Photinus, Apollinaris and Priscillian in another, Jovinian, Pelagius and Caelestius in another, and latterly Nestorius in another. Therefore, because of the intricacies of error, which is so multiform, there is great need for the laying down of a rule for the exposition of Prophets and Apostles in accordance with the standard of the interpretation of the Church Catholic.

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- (3) Now in the Catholic Church itself we take the greatest care to hold that which has been believed everywhere, always and by all. That is truly and properly 'Catholic,' as is shown by the very force and meaning of the word, which comprehends everything almost universally. We shall hold to this rule if we follow universality [i.e. oecumenicity], antiquity, and consent. We shall follow universality if we acknowledge that one Faith to be true which the whole Church throughout the world confesses; antiquity if we in no wise depart from those interpretations which it is clear that our ancestors and fathers proclaimed; consent, if in antiquity itself we keep following the definitions and opinions of all, or certainly nearly all, bishops and doctors alike.
- (4) What then will the Catholic Christian do, if a small part of the Church has cut itself off from the communion of the universal Faith? The answer is sure. He will prefer the healthiness of the whole body to the morbid and corrupt limb. But what if some novel contagion try to infect the whole Church, and not merely a tiny part of it? Then he will take care to cleave to antiquity, which cannot now be led astray by any deceit of novelty. What if in antiquity itself two or three men, or it may be a city, or even a whole province be detected in error? Then he will take the greatest care to prefer the decrees of the ancient General Councils, if there are such, to the irresponsible ignorance of a few men. But what if some error arises regarding which nothing of this sort is to be found? Then he must do his best to compare the opinions of the Fathers and inquire their meaning, provided always that, though they belonged to diverse times and places, they yet continued in the faith and communion of the one Catholic Church; and let them be teachers approved and outstanding. And whatever he shall find to have been held, approved and taught, not by one or two only but by all equally and with one consent, openly, frequently, and persistently, let him take this as to be held by him without the slightest hesitation.

THE PROVINCIAL SYNOD OF UTRECHT — 1763

The Archbishop of Utrecht, the Bishop of Haarlem, and the Bishop of Deventer, convened with their clergy in a lawful Provincial Synod (1763) representing the Roman Catholic Church in Holland:

- Secured the rights of all the clergy in lawful obedience to their lawfully constituted Ordinaries;
- Formally recited the Nicene Creed;
- Anathematized all the errors and heresies which the Council of Trent had anathematized;
- Adopted Bossuet's Exposition of the Faith as the expression of its own faith;
- Condemned the opinion of LeClerc that the Five Propositions attributed to Jansen contained the Catholic Faith on the question of grace
- Condemned as heretical the Five Propositions of the "so-called Jansenists";
- Condemned LeClerc's account of the Schism between Rome and Constantinople;
- Condemned LeClerc's opinion that the Church is never infallible except when it is assembled in Ecumenical Councils;
- Condemned the opinion that bishops and priests are equal;
- Renewed its adhesion to the creed of Pius IV;
- Condemned various errors in doctrine taught by Hardouin and Berruyer;
- Condemned errors in moral theology taught by Pichon;
- Condemned several works on Probabilism;
- Rejected the power of the Pope to dispense subjects from their civil allegiance, and that in certain cases regicide was permissible;
- Asserted the Divine right of kings;
- Passed twenty-four canons on discipline among which the following may be found, (that those who neglected the opportunity of being confirmed risked their salvation).

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- Decreed that there should be no music during the Mass from the Elevation of the Host to the Lord's Prayer;
- Decreed that marriages between Catholics and non-Catholics, even when performed without the forms required by the Council of Trent, were valid, but, on the part of the Catholic partner, sinful.

THE FORMULARY OF UTRECHT — 1823

The Archbishop of Utrecht, the Bishop of Haarlem and the Bishop of Deventer promulgated a formulary (1823) known as the Formulary of Utrecht:

- We accept with the greatest willingness, and without any exception whatever, all the articles of the Holy Catholic Faith; we will neither hold nor teach, now or afterwards, any other opinions than those which have been decreed, determined and published by our Mother, the Holy Church, conformably to Holy Scripture, tradition, the acts of the Ecumenical Councils, and those of the Council of Trent.
- We reject and condemn everything opposed to them, especially all heresies, without any single exception, which the Church has rejected and condemned; we also detest every schism which may separate us from the communion of the Catholic, Apostolic and Roman Church and of its visible head on earth; in particular we reject and condemn the Five Propositions condemned by the Holy See, which are stated to be found in the book of Jansenius called *The Augustinus*.
- We promise as well for the future as for the present, fidelity, obedience and submission, in all things to His Holiness the present Pope Leo XII, and to his successors, according to the canons of the Church; and also to maintain respectfully, to teach and to maintain in accordance with the same canons, the decrees and Constitutions of the Apostolic See.

THE DECLARATION OF AUTONOMY

THE MOST REV. ARNOLD HARRIS MATHEW

Reprinted from "An Episcopal Odyssey" by Arnold Harris Mathew, Archbishop of the Old Roman Catholic Rite in Great Britain and Ireland, November 1, 1915.

WE, the undersigned Bishop, on behalf of our clergy and laity of the Catholic Church of England, hereby proclaim and declare the autonomy and independence of our portion of the One, Holy, Catholic and Apostolic Church. We are in no way whatever subject to or dependent upon any foreign See, nor do we recognize the right of any members of the religious bodies known as 'Old Catholics' on the Continent, to require submission from us to their authority or jurisdiction, or the decrees, decisions, rules or assemblies, in which we have neither taken part nor expressed agreement.

We had supposed and believed that the Faith, once delivered to the Saints, and set forth in the decrees of the Councils accepted as Ecumenical no less in the West than in the East, would have continued unimpaired, whether by augmentation or by diminution, in the venerable Church of the Dutch Nation.

We anticipated that the admirable fidelity with which the Bishops and Clergy of that Church had adhered to the Faith and handed it down, untarnished by heresy, notwithstanding grievous persecution during so many centuries, would never have wavered.

Unfortunately, however, we discover with dismay, pain, and regret that the standards of orthodoxy, laid down of old by the Fathers and Councils of the East and West alike, having been departed from in various particulars by certain sections of Old Catholicism, these departures, instead of being checked and repressed, are, at least tacitly, tolerated and acquiesced in without protest, by the Hierarchy of the Church of the Netherlands.

In order to avoid misapprehension, we here specify nine of the points of difference between Continental Old Catholics and ourselves:

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- (1) Although the Synod of Jerusalem, held under Dositheus in 1672, was not an Ecumenical Council, its decrees are accepted by the Holy Orthodox Church of the Orient as accurately expressing its belief, and are in harmony with the decrees of the Council of Trent on the dogmas of which they treat. We are in agreement with the Holy Orthodox Church, regarding this Synod, Hence, we hold and declare that there are Seven Holy Mysteries or Sacraments instituted by Our Divine Lord and Saviour Jesus Christ, therefore all of them necessary for the salvation of mankind, though all are not necessarily to be received by every individual, e.g. Holy Orders and Matrimony. Certain sections, if not all, of the Old Catholic bodies, reject this belief and refuse to assent to the decrees of the Holy Synod of Jerusalem.
- (2) Moreover, some of them have abolished the Sacrament of Penance by condemning and doing away with auricular confession; others actively discourage this salutary practice; others, again, whilst tolerating its use, declare the Sacrament of Penance to be merely optional, therefore unnecessary, and of no obligation, even for those who have fallen into mortal sin after Baptism.
- (3) In accordance with the belief and practice Of the Universal Church, we adhere to the doctrine of the Communion of Saints by invoking and venerating the Blessed Virgin Mary, and those who have received the crown of glory in heaven, as well as the Holy Angels of God. The Old Catholics in the Netherlands have not yet altogether abandoned this pious and helpful custom, but, in some other countries, invocation of the Saints has been totally abolished by the Old Catholics.
- (4) Although it may be permissible and, indeed, very desirable, in some countries, and' under certain circumstances, to render the Liturgy into the vernacular languages, we consider it to be neither expedient nor tolerable that individuals should compose new liturgies, according to their own particular views, or make alterations, omissions and changes in venerable rites to suit their peculiar fancies, prejudices or idiosyncrasies. We lament the mutilations of this kind which have occurred among the Old Catholics in several countries and regret that no two of the new liturgies composed and published by them are alike, either in form or in ceremony. In all of them the ancient rubrics have been set aside, and the ceremonies and symbolism with which the Sacred Mysteries of the Altar have been reverently environed for many centuries, have, either wholly or in part, been ruthlessly swept away.

The Rite of Benediction of the Blessed Sacrament has also been almost universally abolished among the Old Catholics.

- (5) In accordance with the primitive teaching of the Church of the Netherlands, which prevailed until a very recent date, we consider it a duty on the part of Western Christians to remember His Holiness the Pope as their Patriarch in their prayers and sacrifices. The name of His Holiness should, therefore, retain its position in the Canon of the Mass, where, as we observed at our consecration in Utrecht, it was customary, and remained so until a recent date in the present year (1910), for the celebrant to recite the name of our Patriarch in the usual manner in the Mass and in the Litany of the Saints. The publication of a new vernacular Dutch Liturgy in the present year causes us to regret that the clergy of Holland are now required to omit the name of His Holiness in the Canon of the Mass. Happily, only a small number of other alterations in the text of the Canon have, so far, been introduced. These include the omission of the title, 'ever Virgin' whenever it occurs in the Latin Missal. Such alterations pave the way for others of an even more serious nature, which may be made in the future, and, as we think, are to be deplored.
- (6) Following the example of our Catholic forefathers, we venerate the adorable Sacrifice of the Mass as the supreme act of Christian worship instituted by Christ Himself. We grieve that the Old Catholic clergy, in most countries, have abandoned the daily celebration Of Mass, and now limit the offering the Christian Sacrifice to Sundays and a few of the greater Feasts. The corresponding neglect of the Blessed Sacrament, and infrequency of Holy Communion, on the part of the laity, are marked.
- (7) In accordance with Catholic custom and with the decrees of the Ecumenical Councils, we hold that the honor and glory of God are promoted and increased by the devout and religious use of holy pictures, statues, symbols, relics, and the like, as aids to devotion, and that, in relations to those they represent, they are to be held in veneration. The Old Catholics have, generally speaking, preferred to dispense with such helps to piety.
- (8) We consider that the Holy Sacraments should be administered only to those who are members of the Holy Catholic Church, not only by Baptism, but by the profession of the Catholic Faith in its integrity. Unhappily, we find per-

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sons who are not Catholics are now admitted to receive Holy Communion in all Old Catholic places of worship on the Continent.

- (9) The Old Catholics have ceased to observe the prescribed days of fasting and abstinence, and no longer observe the custom of receiving Holy Communion fasting.

For these and other reasons, which it is unnecessary to detail, we, the undersigned Bishop, desire, by these presents, to declare our autonomy and our independence of all foreign interference in our doctrine, discipline and policy. In necessariis unites, in dubiis libertes, in omnibus caritas.

+Arnold Harris Mathew

December 29, 1910

The Feast of St. Thomas of Canterbury

STATEMENT OF BELIEF

Issued by Archbishop Arnold Harris Mathew, 1911

DOGMATIC ARTICLES

1. THE WAY OF SALVATION

Eternal Salvation is promised to mankind only through the merits of Our Savior, Jesus Christ, and upon condition of obedience to the teaching of the Holy Gospel, which requires Faith, Hope and Charity, and the due observance of the ordinances of the Orthodox and Catholic Religion.

2. FAITH, HOPE AND CHARITY

FAITH — is a virtue infused by God, whereby man accepts, and believes without doubting, whatever God has revealed in the Church concerning true Religion.

HOPE — is a virtue infused by God, and following upon Faith; by it man puts his entire trust and confidence in the goodness and mercy of God, through Jesus Christ, and look for the fulfillment of the Divine promises made to those who obey the Gospel.

CHARITY — is a virtue infused by God, and likewise consequent to Faith, whereby man, loving God above all things for His own sake and his neighbor as himself for God's sake, yields up his will to a joyful obedience to the revealed will of God in the Church.

3. THE CHURCH

God has established the Holy Catholic Church upon earth to be the pillar and the ground of the revealed Truth; and has committed to her the guardianship of the Holy Tradition, and the power of binding and loosing.

4. THE CREED

The Catholic Church has set forth the principal Doctrines of the Christian Faith in twelve articles as follows:

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- I I believe in one God, the Father Almighty, Creator of heaven and earth, and of all things, visible and invisible;
- II And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all Ages, God of God, Light of Light. Very God of Very God, begotten, not made, of one substance with the Father, by Whom all things were made;
- III Who for us men and our salvation came down from heaven, and was Incarnate by the Holy Spirit of the Virgin Mary, and was made Man;
- IV And was crucified for us under Pontius Pilate, He suffered and was buried;
- V And the third day He rose again, according to the Scriptures;
- VI And ascended into heaven, and sitteth on the right hand of the Father;
- VII And He shall come again, with glory, to judge the living and the dead; Whose kingdom shall have no end;
- VIII And I believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together are worshipped and glorified, Who spoke to the prophets;
- IX And in One, Holy, Catholic and Apostolic Church;
- X I acknowledge one Baptism for the remission of sins;
- XI And I look for the Resurrection of the dead;
- XII And the Life in the world to come. Amen.

5. THE SACRAMENTS

The fundamental ordinances of the Gospel instituted by Jesus Christ as special means of conveying Divine grace and influence to the souls of men, which are commonly called Mysteries or Sacraments, are Seven in number, namely Baptism, Confirmation, the Holy Eucharist, Holy Orders, Matrimony, Penance and Unction.

BAPTISM — is the first Sacrament of the Gospel, administered by immersion in, or affusion with, water with the word, “I baptize thee in the Name of the Father, and of the Son, and of the Holy Spirit”. It admits the recipient into the Church, bestows upon them the forgiveness of sins, original and ac-

tual, through the Blood of Christ, and causes in them spiritual change called Regeneration.

Without valid Baptism, no other Sacrament can be validly received.

CONFIRMATION — or Chrism is a Sacrament in which the baptized person, on being anointed with Chrism consecrated by the Bishops of the Church, with the imposition of hands, receives the sevenfold gifts of the Holy Spirit to strengthen them in the grace which they received at Baptism, making them a stronger a perfect Christian and a good soldier of Christ.

THE HOLY EUCHARIST — is a Sacrament in which, under the appearances of bread and wine, the real and actual Body and Blood of Christ are given and received for the remission of sins, the increase of Divine grace, and the reward of everlasting Life. After the prayer of Invocation of the Holy Spirit in the Liturgy, the bread and wine are entirely converted into the living Body of Christ by an actual change of being, to which change the philosophical term of Transubstantiation and Transmutation are rightly applied. The celebration of this Mystery or Sacrament, commonly called the Mass, constitutes the chief act of Christian worship, being a sacrificial Memorial or re-Presentation of our Lord's death. It is not a repetition of the Sacrifice offered once for all upon Calvary, but is a perpetuation of that Sacrifice by the Church on earth, as our Lord also perpetually offers it in heaven. It is a true and propitiatory Sacrifice, which is offered alike for the living and for the departed.

HOLY ORDERS — is a Sacrament in which the Holy Spirit, through the laying-on of hands of the Bishops, consecrates and ordains the pastors and ministers chosen to serve in the Church, and imparts to them special grace to administer the Sacraments, to forgive sins, and feed the flock of Christ

MATRIMONY — is a Sacrament in which the voluntary union of husband and wife is sanctified to become an image of the union between Christ and His Church; and grace is imparted to them to fulfill the duties of their estate and its great responsibilities both of each other and to their children.

PENANCE — is a Sacrament in which the Holy Spirit bestows the forgiveness of sins, by the ministry of the priest, upon those who, having sinned after Baptism, confess their sins with true repentance, and grace given to amend their lives thereafter.

UNCTION — is a Sacrament in which the priest of the Church anoint the sick with oil, for the healing of the infirmities of their souls, and if it should please God, those of their bodies also. The efficacy of the Sacraments depends upon the promise and appointment of God; howbeit they benefit only those who receive them worthily with faith, and with due preparation and disposition of mind.

6. HOLY SCRIPTURE

The Scriptures are writings inspired by God, and given to the Church for her instruction and edification. The Church is therefore the custodian and the only Divinely appointed interpreter of holy Scriptures.

7. TRADITION

The Apostolic and Ecclesiastical Traditions received from the seven General Councils and the early Fathers of the Church may not be rejected; but are to be received and obeyed as being both agreeable to holy Scripture and to that Authority with which Christ endowed His Church. Matters of discipline and ceremony do not rank on the same level with matters of Faith or Morals, but may be altered from time to time and from place to place by the Authority of the Church, according as the welfare and greater devotions of the faithful may be furthered thereby.

8. THE COMMUNION OF SAINTS

There is a Communion of Saints in the Providence of God, wherein the souls of righteous people of all ages are united with Christ in the bond of faith and love. Wherefore it is pleasing to God, and profitable to all humans, to honor the Saints and to invoke them in prayer; and also to pray for the faithful departed.

9. RELIGIOUS SYMBOL

The relics and representations of Saints are worthy of honor, as are also all other religious emblems; that our minds may be encouraged to devotion and to imitation of the deeds of the just. Honor shown to such objects is purely relative, and in no way implies a confusion of the symbol with the thing signified.

10. RITES AND CEREMONIES

It is the duty of all Christians to join in the worship of the Church, especially in the holy Sacrifice of Mass, in accordance with our Lord's express command; and to conform to the ceremonies prescribed by holy Tradition for the greater dignity of that Sacrifice and for the edification of the faithful.

11. THE MORAL LAW

All Christians are bound to observe the Moral Law contained in the Ten Commandments of the Old Testament, developed with greater strictness in the New, founded upon the law of nature and charity, and defining our duty to God and to mankind. The laws of the Church are also to be obeyed, as proceeding from that Authority which Christ has committed to her for the instruction and salvation of His people.

12. THE MONASTIC ESTATE

The monastic life, duly regulated according to the laws of the Church, is a salutary institution in strict accord with the holy Scriptures; and is full of profit to them who, after being carefully tried and examined, make full proof of their calling thereto.

ORGANIC ARTICLES

1. HEAD OF THE CHURCH

The Foundation Head and Supreme Pastor and Bishop of the Church is our Lord Jesus Christ Himself, from Whom all Bishops and Pastors derive their spiritual powers and jurisdiction.

2. OBEDIENCE

By the law and institution of our Lord Jesus Christ in the Gospel, all Christians owe obedience and submission in spiritual things to them who have rule and authority within the Church.

3. MINISTERIAL AUTHORITY

Our Lord Jesus Christ did not commit rule and authority within the Church to all the faithful indiscriminately, but only to the Apostles and to their lawful successors in due order.

4. APOSTOLIC SUCCESSION

The only lawful successors of the Apostles are the Orthodox and Catholic Bishops, united by profession of the self-same Belief, participation in the same Sacraments, and by mutual recognition and Intercommunion. The Bishops of the Church, being true successors of the Apostles, are by Divine right and appointment the rulers of the Church.

In virtue of this appointment each individual Bishop is supreme and independent in that part of the Church which has been committed to his care, so long as he remains in Faith and Communion with the united company of Catholic Bishops, who cannot exclude any from the Church save only them who stray from the path of virtue or err in Faith.

By virtue of the same Divine appointment, the supreme Authority over the whole Church on earth belonging to the collective Orthodox and Catholic Episcopate. They alone from the highest tribunal in spiritual matters, from whose united judgment there can be no appeal; so that it is unlawful for any single Bishop, or any smaller group of Bishops apart from them, or for any secular power or state to usurp this authority, or for any individual Christian to substitute his own private judgment for that interpretation of Scripture or Authority which is approved by the Church.

5. CHURCH AUTHORITY

The collective body of the Orthodox Catholic Episcopate, united by profession of the Faith, by the Sacraments, and by mutual recognition and Intercommunion, is the source and depository of all order, authority and jurisdiction in the Church, and is the centre of visible Catholic Unity; so that no Pope, Patriarch or Bishops, or any number of Bishops separated from this united body can possess any authority or jurisdiction whatsoever.

It is an act of schism to appeal from the known judgment of the Orthodox and Catholic Episcopate, however it may have been ascertained; or to appeal from any dogmatic decree of any General Council even though such appeal be to a future Council. For the Episcopate, being a continuation of the Apostolate, is clearly a Divine institution, and its authority is founded in Divine right. But General Councils are not of themselves of direct Divine appointment; and so Episcopate having clearly the Scriptural promise of Divine guidance into all Truth, cannot be hampered in the exercise of its authority

by the necessity of assembling a General Council, which may obviously be rendered impossible through natural circumstances.

There have been seven General Councils only, which are recognized by the Whole of Catholic Christendom, held respectively in Nicaea (A.D. 325), Constantinople (A.D. 381), Ephesus (A.D. 431), Chalcedon (A.D. 451), Constantinople (A.D. 553), Constantinople (A.D. 680), and Nicaea (A.D. 787). At no other Councils was the entire body of the Orthodox and Catholic Episcopate representatively assembled; and the decrees and pronouncements of no others must of themselves be accepted as binding upon the conscience of the faithful.

The Authority of the Church can never be in abeyance, even though a General Council cannot be assembled. It is equally to be submitted to and obeyed in whatever way it may be exercised, and although it may be exercised only through the ordinary administration of their respective jurisdictions by individual Bishops.

6. HIERARCHY

All Patriarchs, Archbishops, and all Metropolitans (that is to say, all Bishops who exercise any authority over other Bishops) owe that authority solely to the appointment or general consent of the Orthodox and Catholic Episcopate; nor can they ever cease from owing obedience to the collective body of the Episcopate in matters concerning Faith and Morals.

7. THE FIVE PATRIARCHS

There are five Patriarchates, which ought to be united and form the supreme authority in the administration and government of the Holy Catholic Church. These are Jerusalem, Antioch, Rome, Alexandria and Constantinople. Unfortunately, owing to disputes and differences on the one hand, and to the lust for power and supremacy and domination on the other; the Patriarchs are not at present in Communion; and the welfare of Christendom is jeopardized by their disedifying quarrels, which, we pray, may soon have an end.

**AN ENGLISH TRANSLATION
OF THE
ACT OF UNION**

BETWEEN

**ARCHBISHOP ARNOLD HARRIS MATHEW
OLD ROMAN CATHOLIC CHURCH IN GREAT BRITAIN**

and

**ARCHBISHOP GERASSIMOS MESSARA
ORTHODOX CHURCH OF BEYROUT, PATRIARCHATE OF ANTIOCH**

Monseigneur,

Colleague and Brother in Jesus Christ, with open arms in the love of the Savior, I receive you among us, and I accept your oath of fidelity to His Beatitude, the Orthodox Patriarch and his Holy Synod of Antioch, since those who hold our faith and wish to be united with us have never been prevented from joining us.

Praying God to bless you, and not only you but all those who come to us with you, we bless in the name of His Beatitude the Patriarch and the Holy Synod of Antioch.

Your Colleague and Brother in Jesus Christ,

GERASSIMOS MESSARA

*Prince Archbishop and Metropolitan
Orthodox Church of Beyrouth*

5th August, 1911

STATEMENT OF PRINCIPLES
OF THE
NORTH AMERICAN OLD ROMAN
CATHOLIC CHURCH

BY

THE MOST REVEREND CARMEL HENRY CARFORA, STD

*Second Metropolitan-Primate of
The North American Old Roman Catholic Church*

WE adhere strictly to the Holy Catholic Faith, once and for all delivered to the Saints and set forth in Apostolic Tradition, the Niceno-Constantinopolitan Creed, the definitions of the Ecumenical Councils and the teachings of the Holy Scriptures and the Fathers.

We acknowledge the decrees of the Synod of Jerusalem of 1672 prescribing belief as de fide, in the seven Sacraments instituted by Our Lord Jesus Christ, in the Holy Sacrifice of the Mass, and in transubstantiation.

We practice the Veneration and Invocation of the Immaculate and Glorious Mother of God, of the angels and the Saints and prayers for the faithful departed.

The North American Old Roman Catholic Church is identical with the Roman Catholic Church in worship, faith, morals, etc., but differs from it in discipline as follows:

- (1) It acknowledges the primacy of the successor of St Peter, but is thoroughly American and loyal to American ideals and institutions.
- (2) It has the Mass and other services in Latin, liturgical oriental, and in the language of the land where instituted, that is English in America.

SUPPLEMENT 3
Historical Supplement

- (3) It advocates celibacy of the clergy, but does not expressly forbid the clergy to marry.
- (4) It ministers to anyone who requests its services, and any baptized Christian who lives according to its laws and regulations is welcomed to the movement.

SUPPLEMENT 4

CLERGY MISCONDUCT MANUAL

POLICY AND PROCEDURES FOR THE RESPONSE TO ALLEGATIONS OF CLERGY SEXUAL MISCONDUCT

**FOR USE BY
THE NORTH AMERICAN
OLD ROMAN CATHOLIC CHURCH**

2007

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2. Definition of Clergy Sexual Misconduct
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1. STATEMENT OF INTENT

TODAY'S society is witnessing a growth in reported instances of improper sexual acts committed by individuals in positions of religious leadership. The media are bolder than ever, and seem magnetically drawn to uncovering misconduct cases, especially those "swept under the rug." Too, victims are increasingly ready to exercise their rights to seek redress for alleged injuries through civil and criminal lawsuits. Finally, an increasing number of state legislatures are requiring clerics to report instances of sexual misconduct, especially child sexual abuse.

Each instance of sexual misconduct creates two separate wounds in this world: First, sexual misconduct turns an ordinary human into a victim; and second, organizations with which the alleged offender is involved are exposed to legal liability for the acts of the offender.

In all of this, one point is clear: the Church must protect her parishioners and her various corporate entities from the wrongful acts of her ministers. Therefore, The North American Old Roman Catholic Church (hereinafter "NAORCC") promulgates this policy and these procedures to state clearly what actions will not be tolerated; to clearly state a process whereby complaints are investigated; and to ensure that an accused party may be vindicated if innocent, and punished if guilty.

There are many good sexual misconduct policies in place at churches and businesses throughout the country. Their best recommendations have been incorporated into this policy. The following assumptions have also been in place in various churches.¹ They apply throughout this document:

1. Every allegation which reaches the Bishop, whether by letter, phone call, personal conversation, or rumor deserves an investigation and a response;
2. Clergy can be wrongfully accused of sexual misconduct;
3. The Bishop will not be the only individual who actually assesses or evaluates the substance of the allegations;
4. The Bishop, as chief pastor, holds both pastoral and disciplinary responsibilities;

¹ Diocese of Chicago, Process for Episcopal Response to Allegations of Clergy Misconduct in Sexual Matters, p. 1 (1992).

2. DEFINITIONS OF CLERGY SEXUAL MISCONDUCT

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5. A shared approach-involving legal, mental health, and pastoral avenues-fosters teamwork, openness, and healing;
6. It is recommended that parties first communicate, negotiate, mediate, or arbitrate in an effort to find common ground in a controversy. Though litigation is by right available to anyone, it is the last recourse for parties who have failed to get together.
7. A uniform procedure ensures that all cases will be treated with justice, fairness, and consistency;
8. Allegations of sexual misconduct are concerns which bear no relationship to differing opinions on controversial matters;
9. The Bishop's pastoral concerns are directed equally to all parties affected, including the alleged wrongdoer, the alleged victim, the families of both, and the larger parish community;
10. The Bishop will employ the appropriate amount of procedure in each instance of misconduct alleged;
11. Each case of misconduct that is alleged will be unique unto itself, and because of this requires a unique solution.
12. Sexual misconduct includes improper heterosexual and improper homosexual acts.

2. DEFINITIONS OF CLERGY SEXUAL MISCONDUCT

Law courts and commentators have identified three categories of sexual misconduct. The procedure set out in this document shall be employed for any and all complaints. For the purposes of this policy, misconduct includes the following:

- A. **ADULT SEXUAL EXPLOITATION.** This is a breach of a cleric's duty to act in good faith in a pastoral relationship, a betrayal of a trust reposed in a cleric, or an abuse of a cleric's superiority and power in a pastoral relationship. The breach of duty, betrayal, or abuse occurs by means of the establishment or attempt to establish a sexual or romantic relationship between the cleric and a person with whom he has a pastoral relationship.¹ The wrongful in-

¹ Episcopal Diocese of Eastern Oregon, Sexual Misconduct Policy and Procedure Manual, p. 5 (1995).

2. DEFINITIONS OF CLERGY SEXUAL MISCONDUCT

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teraction includes acts such as intercourse, oral sex, touching or rubbing of what are reasonably thought of as private parts of the body, improper kissing motivated by an un-Christian desire to please the senses, and requests for or suggestions of any of the above.

Court cases reported around the country indicate a “dating” relationship between a cleric and a person to whom he is related pastorally may fall into this category. Consent to a romantic or sexual relationship is frequently no defense to a charge of misconduct. The power imbalance between the authority of the cleric and the layperson in his cure is such that consent of the layperson is ineffective.

- B. SEXUAL ABUSE OF CHILDREN AND INCOMPETENTS.** This is the subjugation of a person under the age of 18, or of a person who is legally incompetent, to sexual contact or involvement on the part of a cleric or lay minister or professional acting under church supervision.

Sexual abuse is a crime.

In many states, civil laws include child sexual abuse as a form of child abuse. These states frequently mandate the reporting of instances of abuse to law enforcement or other civil authority. Clerics and laymen in church leadership should be mindful of how, in their home state, reporting statutes interact with any statutes protecting the confidentiality of information communicated to a cleric.

- C. SEXUAL HARASSMENT IN THE WORKPLACE.** The NAORCC reaffirms the principle that persons in employee positions, as well as persons training for the ministry under the sponsorship of a diocese or other jurisdiction of the NAORCC, have a right to be free from sexual harassment in the workplace in any form by another employee, a supervisor, any kind of supervisor whether salaried, volunteer, or on stipend, or by an outside party (such as a vendor of merchandise) whose employment brings him into contact with an NAORCC work environment.

Sexual harassment can be perpetrated upon a target in many forms-visual, physical, or verbal. Sexual harassment may include repeated offensive flirtations, verbal abuse of a sexual nature, graphic verbal commentary describing an individual’s body, written, oral, or visual acts which have offensive sexual overtones, displays of sexually oriented material, unwanted or repeated re-

3. STATEMENT OF BELIEF AND POLICY

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quests for dates, sexual jokes or innuendo, and other similar kinds of examples.

Generally, there are two types of workplace sexual harassment-hostile work environment, and quid pro quo-and the Church will tolerate neither. A hostile work environment arises when a co-worker or one of the other parties mentioned above has polluted the work environment with unwelcome sexual conduct. The environment is polluted when the offensive conduct rises to the level where it interferes with an individual's job performance.

Quid pro quo sexual harassment arises when some person in the work environment makes sexual favors or sexual conduct a condition of the person's employment. This harassment also arises when sexual activity is sought by threatening to terminate one's employment, or by threatening tangible detriment to one's job.

Whether behavior constitutes harassment is evaluated from the perspective of the victim or target. Actions may be perceived as harassment regardless of intentions. Today, conduct is evaluated by how a reasonable person would view the situation from the target's point of view. Sexual harassment may be a violation of federal law under Title VII of the Civil Rights Act of 1964, and may also violate state law.

Again, for purposes of this policy, sexual misconduct includes heterosexual and homosexual acts.

3. STATEMENT OF BELIEF AND POLICY

The North American Old Roman Catholic Church is determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord has commanded in His Holy Word. The ministers of God, though human, are yet set aside to do His work and share His loving kindness through all creation.

This charge to men in holy orders holds them to a higher standard of behavior than that of the ordinary layman. Together with medicine, law, and teaching, the sacred priesthood is an ancient profession. To hold himself out in society as a professional, the cleric must comport to professional standards. The Church suffers whenever a cleric rejects this notion or fails to take it seriously.

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Because of this it must be that The North American Old Roman Catholic Church will not tolerate acts of sexual misconduct perpetrated by church clerics, employees, or volunteers. Should instances of sexual misconduct be reported to a priest, deacon, bishop, or other ecclesiastical authority, it is the policy of the Church that the procedures set forth in this publication shall be used to investigate allegations and recommend appropriate action for resolution of every case.

On the date of its adoption by the General Synod of the NAORCC, this document will become a document of governance for the national church, and, therefore, of the constituent dioceses and other jurisdictions thereof.

It is strongly recommended that each Ordinary enlist the assistance of his Chancellor to formulate a strategy for efficient and timely publication and implementation of this document at the parish level, making any necessary considerations of variations in civil law as between US States under the Bishop's ecclesiastical jurisdiction.

4. PROCEDURE FOR HANDLING COMPLAINTS

A. REPORTING

- I. ***Report to the Bishop.*** Any person who believes he or she has been sexually abused, harassed, or the victim of sexual misconduct, is directed to report to the Bishop.¹ Any parent or guardian whose charge may be the victim of sexual misconduct is also directed to report to the Bishop. This may be by mail, in person, over the telephone, or by other means. In the absence of a Bishop the matter is to be reported to the ecclesiastical authority (i.e. the Vicar General or the Diocesan Council).

Report to the Diocesan Council. A person alleging sexual misconduct on the part of the Bishop is to report to the Vicar General and the Diocesan Council. The Vicar General shall then inform the Primate. The Primate shall then act in place of the Bishop for the purposes of these proceedings.

Child Abuse Reporting. Should civil law of the state so require, the Bishop must report instances of child sexual abuse to the civil authorities when he has reasonable cause outside the seal of confession to

¹ Id. at 8.

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believe child abuse has occurred. Statutes often require immediate reporting of abuse once contact is made with a victim or offender.

2. ***Immediately Memorialize Complaint in Writing.*** Using the form entitled Complaint Form the Bishop shall enter in as much information as is available if the complainant has submitted a written statement of the allegation. The Bishop should fill out the balance of the form below in step # 3.

If the complaint is heard by phone, the Bishop should probe for answers to as many of the queries as are possible. The Bishop should use his professional and pastoral judgment to determine how much questioning is possible based on the complainant's physical and emotional state. Step # 3, below, is also strongly indicated.

3. ***Personal Meeting.*** So long as it is in the best interests of the complainant, the Bishop should arrange to meet with the complainant. The meeting should include such other persons as the complainant and/or Bishop care to invite. The Bishop should probe for as much information as is possible given the situation, and given the physical and emotional condition of the complainant. The Bishop must recall his role as chief pastor to both the laity as well as the clerics under him. Any third parties invited to the meeting must be informed that this is also an opportunity to give pastoral care to the complainant.
4. ***Preliminary Investigation.*** At this point the Bishop must reasonably conclude whether or not a charge of misconduct has been made out with sufficient merit to warrant an investigation. The Bishop should make whatever inquiries he feels are necessary for the particular case. The alleged wrongdoer may be contacted at this time.
 - a. If the Bishop finds the allegations totally without merit and lacking any basis in fact, he may complete a Non-Investigation Letter using the form by that name included in this packet. He must send a copy of this letter, along with a copy of the complaint, to the accused party. He must send a copy of the non-investigation letter to the complainant as well. The cleric also may draft a letter himself and add it to the file.
 - b. If the Bishop does not dismiss the allegations per (a) above, the complaint shall then be investigated. The Bishop must send a let-

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ter to the alleged wrongdoer informing him of the decision to investigate, and the Bishop may use the Investigation Letter form for this. The Bishop must, include a copy of the complaint if he has not already furnished one.

- c. As a matter policy, in questionable cases the Bishop should always err on the side of caution and authorize an investigation. He should also recall that he may resort to Canon Law at any time to impose discipline on a cleric.
 - d. Immediate help. The Bishop should be willing to give immediate aid to both the victim and the alleged offender. This help includes pastoral counseling and referrals to appropriate medical and other professional services. According to evidence laws in some states, rendering aid is not evidence admissible as proof of fault. Even in states where this is not the rule of evidence, immediate help is a statement of good faith and may simply be “the right thing to do.” A party who may appear in front of a mediator or arbitrator may wish to be characterized as a helper of victims.
5. **Publicity.** It is always possible that at this stage, or later, the news media will seek to report on the alleged incidents. Each situation will vary. However, the Bishop should be prepared to designate an individual responsible for public relations. The days of sweeping charges “under the rug” are over. People are surprisingly reassured to hear that the Church is investigating its problems, willing to help all parties involved according to its pastoral mission, and seeks to correct problems for improving the long-term health of the Church.

B. INVESTIGATION

- I. Meet With the Accused. If the Bishop has not already done so, he must meet with the accused cleric, outline the allegation, and hear the cleric’s responses. The Bishop must draft a written report of this meeting. The meeting may include other persons at the invitation of either the Bishop or the accused cleric.
 - a. If the cleric admits to the wrongdoing outlined in the complaint, the parties may move to resolution of the matter. General guidelines for resolution appear at section “D” below.

4. PROCEDURE FOR HANDLING COMPLAINTS

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- b. The Bishop must then contact the Chancellor, as well as other professionals he feels are necessary, to completely resolve the matter.
2. ***Form a Select Committee.*** In all other cases the Bishop shall ask his Chancellor to form a Select Committee to investigate the complaint.
 - a. The Chancellor shall be notified immediately of the need to form a Select Committee. The Chancellor will direct the investigation of the Committee, shall supervise the persons involved, and shall ensure that all aspects of this policy—as well as applicable civil and canon laws—are properly executed.
 - b. Within 3 days of receiving notice from the Bishop, the Chancellor must appoint at least 2 other persons to the Select Committee, of which at least 1 must be of the same sex as the complainant.¹ The Bishop may, but need not, be a member of the Select Committee, but must approve of the Chancellor's selection of its members.
 - c. The Chancellor should take care to see that composition of the Select Committee comports to the particulars of the situation. Professionals including, but not limited to, those skilled in understanding and response to sexual misconduct, crisis intervention, pastoral care, substance abuse, mental health, counseling, and other areas of need, should be available to the Chancellor to staff the Select Committee.²
3. ***Investigation Procedures and Guidelines.***
 - a. ***Meetings.*** The Select Committee must offer to meet personally with the complainant. A telephone interview will be allowed, though discouraged, only if absolutely required by the situation. The complainant's reasoning for avoiding a personal meeting with the committee must be completely stated in written records of the proceedings. The complainant must be informed regularly of the Select Committee's progress.

¹ Id. at 9.

² Diocese of Vermont, Process for Episcopal Response to Allegations of Clergy Misconduct in Sexual Matters, p. 4 (1992).

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The Select Committee must also meet with the accused cleric. The cleric must be allowed to answer the charges and offer evidence he thinks will aid the Committee members.

- b. ***Confidential Records.*** The Select Committee must make a written record of its proceedings and deliberations, making sure to account for information and evidence it receives. The Chancellor is responsible for ensuring that written records and other evidence is kept secure at all times, preferably under lock and key at an appropriately secure location. Confidences of the complainant and accused cleric must be maintained by the Committee members to the greatest extent allowed by civil law.
- c. ***Professional Services.*** With the advice of the Bishop wherever needed, the Chancellor shall request that either the cleric and the complainant, or both, undergo whatever initial mental health, or other professional evaluations may be indicated by the situation. It is within the discretion of the Bishop or the Chancellor to continue the investigation or take other appropriate action should the cleric and/or complainant refuse to undergo professional evaluation.
- d. ***Pastoral Care.*** The Bishop must assure both the cleric and the complainant that he will personally maintain pastoral contact, or that he will designate a reliable representative to provide pastoral contact. This guarantee should not be seen by any party as undue interference with the investigation.
- e. ***Withdrawal of the Complaint.*** It is in the discretion of the Bishop or Chancellor to continue the investigation even if the complainant withdraws the complaint.
- f. ***Reports.*** Within 60 days following formation of the Select Committee, the Committee shall conclude its investigation of the matters at hand.¹ More time shall be allowed for complex or difficult cases. Within 10 days following the conclusion of the investigation the Chancellor shall draft a written report and present it to the Bishop.

¹ Diocese of Eastern Oregon, *supra* note 2 at 11.

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C. ADDITIONAL NOTES ON CHILD SEXUAL ABUSE INVESTIGATIONS

1. When child sexual abuse is alleged in states which have child abuse reporting statutes, the Bishop must report abuse to the appropriate civil authority once he comes into contact with a victim of child abuse or comes into contact with a person who has abused a child.
2. After any mandatory reporting, the Bishop must speedily conduct his preliminary investigation and formation of the Select Committee.
3. If the Bishop deems it appropriate, he may at any time inhibit the cleric as is his present prerogative under canon law. It is important to separate an accused cleric from an environment containing otherwise unsupervised children.
4. The Bishop must assure those who present the allegations that (1) actions are being taken and pastoral contact will be maintained by the Bishop or a representative he may designate; (2) there shall be appropriate referrals to professional services where indicated; and (3) all communications and contacts shall be kept confidential to the fullest extent of the law.¹
5. It is recognized that in a court of law an accused person is to be presumed innocent until proven guilty. This shall remain true in the NAORCC for the purposes of finding guilt. However, in charges of this nature evidence “beyond a reasonable doubt” may not be the only criterion for interrupting an active ministry. The integrity of the pastoral relationship and protection of presumed victims will be important conditions in all investigations and procedures.²

D. RESOLUTION FOLLOWING AN INVESTIGATION

Upon conclusion of the investigation and preparation of the Chancellor’s report, both sides will have had an opportunity to state their version of the facts. After reading the Chancellor’s report the Bishop must draw a conclusion as to what has happened and how to further proceed.

1. ***Conclusion #1: No Substance To Allegations.*** The Bishop may conclude that the allegations have no substance and are, after investigation, without merit. Upon reaching this conclusion the Bishop must notify the complainant and the accused cleric in writing. If requested

¹ Diocese of Vermont, *supra* note 5 at 5.

² *Id.*

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by the cleric, the Bishop is to draft a letter exonerating the cleric.¹ The Bishop may use the form entitled Exoneration Letter as a model for this. All letters are to be copied for the file, and the investigation will be closed.

2. ***Conclusion #2: Allegations Are Substantially True.*** If the Bishop concludes the allegations have substance, he should use all the resources at his disposal to determine what action is appropriate. The type of resolution will differ from case to case. At a minimum the Bishop should consult available professional mental health advisors, legal counsel, Select Committee members, and the Diocesan Council.

It is likely some sort of ecclesiastical discipline will be indicated. Furthermore, if mental illness is found it is possible a program of mental health treatment may lead to some degree of rehabilitation. There is always the ultimate issue of whether to remove the cleric from his ministry. It would be beyond the scope of this study to state a remedy for each type of misconduct. However, some standards can apply across the board:

- a. The Bishop must recall that he is acting in the best pastoral interests of the victim and the offender.
- b. It is possible to craft a resolution after evaluating factors that may be present in the case. These can include, but are not limited to, the following:
 - 1) the degree of harm done unto the victim;
 - 2) whether physical contact with the victim was minimal or extensive;
 - 3) whether this is the cleric's first instance of misconduct;
 - 4) the likelihood of future misconduct on the part of this cleric;
 - 5) the presence of a mental health defect in the cleric;
 - 6) the possibility of mental health rehabilitation;
 - 7) the degree to which punishment of the cleric is a satisfactory remedy for his actions upon the victim;
 - 8) whether the cleric accepts responsibility for his acts.

¹ Diocese of Eastern Oregon, *supra* note 2 at 12.

4. PROCEDURE FOR HANDLING COMPLAINTS

Clergy Misconduct Manual

- c. A cleric has a right to keep his private affairs private to the extent the law allows. In the NAORCC it is possible that a cleric may not, however, have a future in ministry should there be a substantial conflict between the cleric's right to privacy and the right to information about a cleric that may belong to a community in which the cleric intends or desires to minister. Each case calls for open communication, healing, prayer, and compassion.

OUTSIDE READING

- Abramson, Mark, et al. "*Shall we 'Prey': Liability for Clergy Malpractice in Cases of Sexual Misconduct.*" New Hampshire Bar Journal Vol. 35 (June 1994), 59-67.
- Berkowitz, Mark. "*Dealing with Sexual Harassment Complaints: What to Do and What Not to Do.*" Florida Bar Journal Vol. 70 (February 1996), 24-32.
- Bureau of Business Practice. **Freedom from Sexual Harassment.** Waterford, Connecticut: Simon and Schuster, 1993.
- Griffin, Rev. Bertram. "*The Reassignment or Nonassignment of a Cleric who has been Professionally Evaluated and Treated for Sexual Misconduct with Minors: Canonical Considerations.*" Catholic Lawyer Vol. 35 (1992), 295-309.
- McMenamin, Robert. **Clergy and Teacher Malpractice: Recognition and Prevention.** Portland: Jomac Publishing, 1987.
- McMenamin, Robert. **Volunteers and the Law: A Guidebook.** Portland: Jomac Publishing, 1996.

FORM # 1: COMPLAINT FORM

INSTRUCTIONS

1. *This form is designed to assist the gathering of information for resolution of sexual misconduct claims against ministers, employees, and volunteers of the NAORCC.*
2. *This form may be filled out by the claimant or the hearer of the complaint. All the information requested is legally significant. If the information is being gathered by the hearer of the complaint, the words spoken by complainant him or herself should be written down to the extent that is grammatically possible.*
3. *Please try to elicit responses to every question. If the complainant declines to answer a question, make a note of that—responses, non-responses, and inconsistent responses are all legally significant.*
4. *Make sure the form is dated, and that it identifies all parties participating in the conversation. If additional information is provided at a later date, please use a new form. Complaints made anonymously are not presumptively invalid, but should be strongly discouraged.*
5. *This form, as well as the information contained therein, must be held in strict confidence during the course of any investigation commenced hereafter.*
6. *If a complainant brings forth corroborating witnesses, please use a separate form to record accounts given by such witnesses.*

SECTION I: WHO IS THE COMPLAINANT?

Name: _____

Date: _____

Complainant's home address:

Home phone: _____

Work phone: _____

Occupation: _____

FORM # 1: COMPLAINT FORM
Clergy Misconduct Manual

Age _____ Sex _____

SECTION 2: WHO IS FILLING OUT THIS FORM?

Name (and title, if applicable):

I am the (circle one): Complainant Hearer of complaint Other _____

Home address:

Work address:

Home phone: _____

Work phone: _____

Where is this form being filled out?

Relation, if any, to the Complainant

SECTION 3: NATURE OF THE COMPLAINT

(continue on back of page if more space is needed)

What was the date(s) of the misconduct complained of?

Where did the alleged misconduct occur?

FORM # 1: COMPLAINT FORM
Clergy Misconduct Manual

Please describe what happened during the incident(s) (e.g. words spoken by any party, parts of body touched, how touching occurred, etc.) _____

What articles of clothing were worn by the parties involved?

Who else, if anyone, witnessed the incident or has knowledge of it?

Before making this complaint what, if anything, did you do or say in response to the incident?

Have the parties involved had a prior consensual romantic relationship (e.g. sexual or dating)?

FORM # I: COMPLAINT FORM
Clergy Misconduct Manual

Please state any other facts or observations you think are relevant.

SECTION 4. SIGNATURE (CHOOSE ONE OF A, B, OR C)

A. I have reviewed the foregoing statements, and they are true and accurate as I have set them forth.

Complainant

B. I have reviewed the foregoing statements, and they are true and accurate as I have heard them and set them forth.

Hearer of complaint

Or, If Complainant is a Minor or Incompetent

C. I have reviewed the foregoing statements, and they are true and accurate as I have set them forth. Parent or Guardian of Complainant

FORM # 2: INVESTIGATION LETTER FORM

INSTRUCTIONS

Use this form to memorialize the fact that a preliminary investigation has led to the need to form a Select Committee to conduct a full investigation. Type this letter on your letterhead, or place your name and address thereupon such that you, the author, are identified. Modify or add to the wording to fit the situation. Send a copy of the letter to the Complainant and to the alleged offender.

Dear _____,

I have been presented with a charge of sexual misconduct against (name) .
The charge was made know to me on (date) .

According to the Sexual Misconduct Policy and Procedures statement of The North American Old Roman Catholic Church, I have conducted a preliminary investigation of the matter. This having been concluded, I cannot at this time say that the charge is totally without merit.

With this letter I hereby inform the complainant and the cleric that I am authorizing a full investigation of this matter.

Bishop

FORM # 3: NON-INVESTIGATION LETTER FORM

INSTRUCTIONS

Use this form when the preliminary investigation has led to the conclusion that no claim exists, according to the standards set out in the Sexual Misconduct Policy and Procedures statement. Type this letter on your letterhead, or place your name and address thereupon such that you, the author, are identified. Modify or add to the wording to fit the situation. Send a copy of this letter, along with a copy of the complaint, to the alleged offender. Send a copy of the letter to the Complainant as well.

Dear _____,

I am the individual preliminarily investigating a charge of sexual misconduct against (name). In particular, the charges allege the following acts: (here describe the acts generally).

This charge was made known to me on (date) . It is my duty to investigate the charge in a professional manner, preserving the dignity and confidences of all parties and witnesses, yet acting with all possible immediacy.

(Here describe actions taken and results obtained).

However, based on all the evidence presented to me, and the evidence I have in my best efforts been able to collect, I cannot reasonably conclude that a charge of misconduct has been made out with any merit or substance which would ordinarily warrant a full investigation.

Therefore, on this _____ day of _____, I with my signature below am closing the investigation of this matter.

Bishop

FORM # 4: EXONERATION LETTER FORM

INSTRUCTIONS.

Use this form following a full investigation, when the exonerated cleric requests from you a letter stating the fact of his exoneration. Type this letter on your letterhead, or place your name and address thereupon such that you, the author, are identified. Modify or add to the wording to fit the situation. Send a copy of this letter to the alleged offender and to the Complainant.

Dear _____,

Charges of sexual misconduct against _____ were made known to me on _____, _____.

Following a preliminary investigation, I instructed the Diocesan Chancellor, The Reverend _____ to head a Select Committee. The Chancellor selected —(name the other members of the committee) — who are professionals in their fields, to sit on the committee and commence a full investigation. The results of the investigation were submitted to me, and I examined them thoroughly. I reached the conclusion that the charges had no substance.

Therefore, I say the above-named individual, _____ is exonerated of the sexual misconduct charges made against him.

Bishop

SUPPLEMENT 5

DECLARATIONS and OATHS

THE PROFESSION OF FAITH OF POPE PIUS IV

I, N. _____ with a firm faith believe and profess each and everything which is contained in the Creed which the Holy Roman Church maketh use of. To wit:

I believe in one God, The Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the Only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father. By whom all things were made. Who for us men and for our salvation came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary: and was made man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead and His kingdom will have no end. And in the Holy Ghost, the Lord and Giver of life, Who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and who spoke through the prophets. And One, Holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins and I await the resurrection of the dead and the life of the world to come. Amen.

I also admit the Holy Scripture according to that sense which our holy mother the Church hath held, and doth hold, to whom it belongeth to judge of the true sense and interpretations of the Scriptures. Neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly Seven Sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind,

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though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Holy Orders cannot be reiterated without sacrilege.

I also receive and admit the received and approved ceremonies of the Catholic Church in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification.

I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the Most Holy Sacrament of the Eucharist there is truly, really, and substantially, the Body and Blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise, that the saints, reigning together with Christ, are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be venerated.

I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of other Saints, ought to be had and retained, and that due honor and veneration is to be given them.

I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic, Roman Church as the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of Trent. I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church hath condemned, rejected, and anathematized.

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This true Catholic faith, outside of which no one can be saved, which I now freely profess and to which I truly adhere, inviolate and with firm constancy until the last breath of life, I do so profess and swear to maintain with the help of God. And I shall strive, as far as possible, that this same faith shall be held, taught, and professed by all those over whom I have charge.

I, N._____, do so pledge, promise, and swear, so help me God and these Holy Gospels.

THE OATH AGAINST MODERNISM

(Given by His Holiness St. Pius X September 1, 1910)

To be sworn to by all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries.

I, N. _____, firmly embrace and accept each and every definition that has been set forth and declared by the unerring teaching authority of the Church, especially those principal truths which are directly opposed to the errors of this day. And first of all, I profess that God, the origin and end of all things, can be known with certainty by the natural light of reason from the created world (see Rom. 1:90), that is, from the visible works of creation, as a cause from its effects, and that, therefore, his existence can also be demonstrated: Secondly, I accept and acknowledge the external proofs of revelation, that is, divine acts and especially miracles and prophecies as the surest signs of the divine origin of the Christian religion and I hold that these same proofs are well adapted to the understanding of all eras and all men, even of this time. Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was personally instituted by the real and historical Christ when he lived among us, and that the Church was built upon Peter, the prince of the apostolic hierarchy, and his successors for the duration of time. Fourthly, I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport. Therefore, I entirely reject the heretical' misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously. I also condemn every error according to which, in place of the divine deposit which has been given to the spouse of Christ to be carefully guarded by her, there is put a philosophical figment or product of a human conscience that has gradually been developed by human effort and will continue to develop indefinitely. Fifthly, I hold with certainty and sincerely confess that faith is not a blind sentiment of religion welling up from the depths of the subconscious under the impulse of the heart and the motion of a will trained to morality; but faith is a genuine assent of the intellect to truth received by hearing from an external source. By this assent, because of the authority of the supremely truthful God, we believe to be true that which has been revealed and attested to by a personal God, our creator and lord.

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Furthermore, with due reverence, I submit and adhere with my whole heart to the condemnations, declarations, and all the prescripts contained in the encyclical *Pascendi* and in the decree *Lamentabili*, especially those concerning what is known as the history of dogmas. I also reject the error of those who say that the faith held by the Church can contradict history, and that Catholic dogmas, in the sense in which they are now understood, are irreconcilable with a more realistic view of the origins of the Christian religion. I also condemn and reject the opinion of those who say that a well-educated Christian assumes a dual personality—that of a believer and at the same time of a historian, as if it were permissible for a historian to hold things that contradict the faith of the believer, or to establish premises which, provided there be no direct denial of dogmas, would lead to the conclusion that dogmas are either false or doubtful. Likewise, I reject that method of judging and interpreting Sacred Scripture which, departing from the tradition of the Church, the analogy of faith, and the norms of the Apostolic See, embraces the misrepresentations of the rationalists and with no prudence or restraint adopts textual criticism as the one and supreme norm. Furthermore, I reject the opinion of those who hold that a professor lecturing or writing on a historico-theological subject should first put aside any preconceived opinion about the supernatural origin of Catholic tradition or about the divine promise of help to preserve all revealed truth forever; and that they should then interpret the writings of each of the Fathers solely by scientific principles, excluding all sacred authority, and with the same liberty of judgment that is common in the investigation of all ordinary historical documents. Finally, I declare that I am completely opposed to the error of the modernists who hold that there is nothing divine in sacred tradition; or what is far worse, say that there is, but in a pantheistic sense, with the result that there would remain nothing but this plain simple fact—one to be put on a par with the ordinary facts of history—the fact, namely, that a group of men by their own labor, skill, and talent have continued through subsequent ages a school begun by Christ and his apostles. I firmly hold, then, and shall hold to my dying breath the belief of the Fathers in the charism of truth, which certainly is, was, and always will be in the succession of the episcopacy from the apostles. The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way. I promise that I shall keep all these articles faithfully, entirely, and sincerely, and guard them inviolate, in no way deviating from them in teaching or in any way in word or in

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writing. Thus I promise, this I swear, so help me God, and these His Holy Gospels, which I touch with my hand.

THE BISHOP'S OATH OF FIDELITY TO THE NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH

I, N. _____, elected to the Church of N. _____, from this hour and from henceforth will be forever faithful and obedient to the One, Holy, Catholic and Apostolic Church, to the lawful authorities of The North American Old Roman Catholic Church, as also to our Metropolitan-Primate, and to his successors canonically entering.

I will neither advise, consent, nor do anything that will be to the detriment of their name or that of THE NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH, under any pretense whatsoever. The counsel with which they shall entrust to me, by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice. I will help them to defend and keep the reputation and character of THE NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH, saving my order, against all attacks from any persons whatsoever. Their representatives, going and coming, I will treat honorably and help in their necessities.

I will assist them to retain and to defend the Primacy of our Church without detriment to my order.

The rights, honors, privileges and authority of THE NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH, of our Metropolitan-Primate, and of his aforesaid successors, and of the hierarchy of our Church, I will endeavor to preserve, defend, increase and advance. I will not be in any counsel, action or treaty in which shall be plotted against THE NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH and her lawful authorities, anything to the hurt or prejudice of their persons, right, honor or power; and if I shall know of any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and as soon as I can, will signify it to the canonical authorities, or to some other trusted person, by whom it may come to their knowledge.

I shall observe with all my strength, and shall cause to be observed by others, the rules of the Ancient Fathers, the Apostolic Decrees, Ordinances or Dispositions, Reservations, Provisions and Mandates.

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Heretics, Schismatics and Rebels to the One, Holy, Catholic and Apostolic Church and its canonically instituted authorities, I will to my utmost oppose.

I will come to a Council or Synod when I am called unless I be hindered by a canonical impediment. I will, by myself in person make the visit “ad Sede Primal” at least every five years to give an account to the authorities of THE NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH, of my whole pastoral office and of all things pertaining in anywise to the state of my Diocese, to the discipline of my clergy and people, and finally to the salvation of the souls committed to my trust; and I will in like manner humbly receive and diligently execute the Primal Mandates and Apostolic Commands. And if I be detained by a lawful impediment, I will perform all things aforesaid by a designated messenger hereto specially empowered by a special Mandate for this purpose, a member of my Chapter, or some other in ecclesiastical dignity, or else having a pastorate; or in default of those, by a priest of the Diocese; or in default of one of the clergy of the Diocese by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediment I will make out by lawful proofs to be transmitted by the aforesaid messenger.

The possessions belonging to my table I will neither sell, nor give away, nor mortgage, nor grant anew in fee, nor in anywise alienate, not even with the consent of the Chapter of my Diocese, without consulting the Metropolitan-Primate. And if I shall make any such alienation, I wish, by the very fact, to incur thereby, the penalties prescribed for this matter.

So help me God and these His Holy Gospels, which I touch with my hand.

**THE NORTH AMERICAN OLD ROMAN
CATHOLIC CHURCH
DIOCESE OF NEW ENGLAND**

DECLARATION OF INTENTION

It is my firm intention and purpose to devote myself and my life to the Sacred Priesthood according to the Constitution, Canons, Statutes, Rules, etc. of The Diocese of New England, to whose canonical censures and sentences I submit myself.

I promise that I shall at no time and in no manner make use of the power of Holy Orders except as lawfully permitted under these Constitutions, Canons, Statutes, Rules, etc. and only to the extent and limit of the faculties granted me by proper ecclesiastical authority.

I further promise canonical obedience to the lawful ecclesiastical authorities over me, and under no circumstances shall I submit myself to, or exercise the power of Orders in any Communion or Rite than those in unity with THE NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH.

I renew and bind myself in conscience and at law to these Constitutions, Canons, Statutes, Rules, etc.; and in spirit to the decrees of the Provincial Synod of Utrecht 1763, The Formulary of Utrecht 1823, and the Profession of Faith of Pope Pius IV. I bind myself in conscience and at law also to the decrees and sentences of future Synods of The Diocese of New England.

So help me God and these His Holy Gospels which I touch with my hand.

SUPPLEMENT 6

STATEMENTS and POSITION PAPERS

STATEMENT ON THE ORDINATION OF WOMEN

The College of Bishops of The North American Old Roman Catholic Church has approved and adopted in the name of our Church, the following statement, originally issued by The International Old-Catholic Bishops Conference of the Union of Utrecht.

THE NORTH AMERICAN OLD ROMAN CATHOLIC CHURCH in accordance with the ancient undivided church does not agree with the sacramental ordination of women to the Catholic, Apostolic ministry of Deacon, Priest and Bishop.

The Lord of the Church, Jesus Christ, through the Holy Ghost called twelve men to be his Apostles, in order to perpetuate his work for the salvation of mankind.

The Catholic churches of the East and West have called men only to the sacramental apostolic ministry.

The question of the ordination of women touches the basic order and mystery of the Church.

The churches which have preserved continuity with the ancient undivided Church and its sacramental ministerial order should jointly discuss this question of sacramental ordination of women, being fully aware of eventual consequences resulting from unilateral decisions.

(In addition to this statement, The North American Old Roman Catholic Church is in full agreement with the Roman Catholic and Orthodox Churches, that the

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Statements and Position Papers

entire and undivided Church Catholic does not possess the power or authority from God to alter or change this Divinely appointed precedent or element to the Sacrament of Holy Orders.)

A CHRISTIAN DECLARATION ON MARRIAGE

As we celebrate the 2000th anniversary of the birth of the Lord Jesus Christ, entering the third millennium, we pledge together to honor the Lord by committing ourselves afresh to God's first institution—marriage. We believe that marriage is a holy union of one man and one woman in which they commit, with God's help, to build a loving, life-giving, faithful relationship that will last for a lifetime. God has established the married state, in the order of creation and redemption, for spouses to grow in love of one another and for the procreation, nurture, formation and education of children. We believe that in marriage many principles of the Kingdom of God are manifested. The interdependence of healthy Christian community is clearly exemplified in loving one another (John 13:34), forgiving one another (Ephesians 4:32), confessing to one another (James 5:16), and submitting to one another (Ephesians 5:21). These principles find unique fulfillment in marriage. Marriage is God's gift, a living image of the union between Christ and His Church.

We believe that when a marriage is true to God's loving design it brings spiritual, physical, emotional, economic, and social benefits not only to a couple and family but also to the Church and to the wider culture. Couples, churches, and the whole of society have a stake in the well being of marriages. Each, therefore, has its own obligations to prepare, strengthen, support and restore marriages.

Our nation is threatened by a high divorce rate, a rise in cohabitation, a rise in non-marital births, a decline in the marriage rate, and a diminishing interest in and readiness for marrying, especially among young people. The documented adverse impact of these trends on children, adults, and society is alarming. Therefore, as church leaders, we recognize an unprecedented need and responsibility to help couples begin, build, and sustain better marriages, and to restore those threatened by divorce.

Motivated by our common desire that God's Kingdom be manifested on earth as it is in heaven, we pledge to deepen our commitment to marriage. With three-quarters of marriages performed by clergy, churches are uniquely positioned not only to call America to a stronger commitment to this holy union but to provide

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practical ministries and influence for reversing the course of our culture. It is evident in cities across the nation that where churches join in common commitment to restore a priority on marriages, divorces are reduced and communities are positively influenced.

Therefore, we call on churches throughout America to do their part to strengthen marriage in our nation by providing:

- Prayer and spiritual support for stronger marriages
- Encouragement for people to marry
- Education for young people about the meaning and responsibility of marriage
- Preparation for those engaged to be married
- Pastoral care, including qualified mentor couples, for couples at all stages of their relationship
- Help for couples experiencing marital difficulty and disruption
- Influence within society and the culture to uphold the institution of marriage

Further, we urge churches in every community to join in developing policies and programs with concrete goals to reduce the divorce rate and increase the marriage rate.

By our commitment to marriage as instituted by God, the nature of His Kingdom will be more clearly revealed in our homes, our churches, and our culture. To that end we pray and labor with the guidance of the Holy Spirit.

May the grace of God, the presence of Christ, and the empowerment of the Holy Spirit be abundant to all those who so commit and be a blessing to all whose marriages we seek to strengthen.

Written by:

- Bishop Anthony O’Connell, Chairman, National Conference of Catholic Bishops, Committee on Marriage and Family Life
- Dr. Richard Land, President, Ethics and Religious Liberty Commission, Southern Baptist Convention
- Dr. Robert Edgar, General Secretary, National Council of Churches (Name withdrawn 17th November, 2000)

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- Bishop Kevin Mannoia, President, National Association of Evangelicals

This Christian Declaration on Marriage was adopted by The College of Bishops of The North American Old Roman Catholic Church on January 1, 2002.

SUPPLEMENT 7

TABLE OF APOSTOLIC SUCCESSION

OF

THE MOST REVEREND EDWARD JAMES FORD, T.O.R., D.D.

The records of Episcopal Consecration for all Roman Catholic Bishops in our Line of Succession, prior to His Eminence, Scipione Cardinal Rebiba are located in the Archives of the Vatican.

All of the Popes since December 8, 1700, except for two, trace their Apostolic Succession from the same His Eminence, Scipione Cardinal Rebiba.

Archbishop Ford shares a common Ecclesiastical Source of Holy Orders with these Roman Pontiffs; the vast majority of Roman Catholic Bishops in the United States, Europe, Australia and South America; the Bishops of the Utrecht Union of Old Catholic Churches; and the Bishops of the Polish National Catholic Church.

Most of the Traditionalist Catholic Bishops throughout the world, including those descended from Archbishop Marcel Lefebvre, and Bishop Carlos Duarte Costa share this same Ecclesiastical Source and Heritage, as also a number of Bishops of the “continuing” Anglican Churches and the Philippine Independent Catholic Church.

Dates recorded below indicate the Date of Episcopal Consecration.

Scipione Cardinal Rebiba

Archbishop of Albano; Prelate to the Papal Court

Giulio Cardinal Santoro

Archbishop of Saint Severine; Prelate to the Papal Court

March 12, 1566

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Girolamo Cardinal Berneri
Bishop of Albano; Prelate to the Papal Court
September 7, 1586

Galeazzo Sanvitale
Archbishop of Bari; Prelate to the Papal Court
April 4, 1604

Ludovico Cardinal Ludovisi
Camerlengo of the Holy Roman Church; Prelate to the Papal Court
May 2, 1621

Luigi Cardinal Caetani
Titular Patriarch of Antioch; Prelate to the Papal Court
June 12, 1622

Giovanni-Battista Scannarolo
Titular Bishop of Tyre and Sidon; later Bishop of Sidonia; Prelate to the Papal Court
October 6, 1630

Antonio Cardinal Barberini
Bishop of Frascati; Papal Legate at Avignon; Archbishop of Rheims
October 24, 1665

Charles Maurice LeTellier
Archbishop of Rheims
November 12, 1668

Jacques-Benigne Bossuet
*Bishop of Condom; Author of *The Exposition of the Faith*; Bishop of Meaux*
September 21, 1670

Jacques Goyon de Matignon
Bishop of Condom
October 24, 1693

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Table of Apostolic Succession

Dominique Marie Varlet
Titular Bishop of Ascalon; Bishop of Babylon
February 12, 1719

Petrus Johannes Meindaerts
Archbishop of Utrecht
October 17, 1739

Johannes van Stiphout
Bishop of Haarlem
July 11, 1745

Gualterius Michaelis van Nieuwenhuienz
Archbishop of Utrecht
February 7, 1768

Adrianus Johannes Brockman
Bishop of Haarlem
June 21, 1778

Johannes Jacobus van Rhijn
Archbishop of Utrecht
July 5, 1797

Gisbertus de Jong
Bishop of Deventer
November 7, 1805

Willibrordus van Os
Archbishop of Utrecht
April 24, 1814

Johannes Bon
Bishop of Haarlem
April 12, 1819

SUPPLEMENT 7
Table of Apostolic Succession

Johannes van Santen
Archbishop of Utrecht
June 14, 1825

Hermannus Heykamp
Bishop of Deventer
July 17, 1854

Gaspardus Johannes Rinkel
Bishop of Haarlem
August 11, 1873

Gerardus Gul
Archbishop of Utrecht
May 11, 1892

Arnold Harris Mathew
Regionary Bishop for Great Britain and Ireland; Old Roman Catholic Archbishop of London
April 28, 1908

Rudolphe, Prince de Landas Berghes, et de Rache
Missionary Bishop for Scotland; Archbishop and First Metropolitan-Primate of the NAORCC
June 29, 1912

Carmel Henry Carfora
Bishop in Chicago; Archbishop and Second Metropolitan-Primate of the NAORCC
October 4, 1916

Hubert Augustus Rogers
Archbishop of New York; Third Metropolitan-Primate of the NAORCC
July 30, 1942

James Edward Burns
Bishop of Staten Island
January 21, 1967

SUPPLEMENT 7
Table of Apostolic Succession

Edward James Ford

*Titular Archbishop of Amida; Ordinary of New England;
Sixth Metropolitan-Primate of the NAORCC
Re-elected as the Eighth Metropolitan-Primate of the NAORCC
Archbishop of the Primate See of Nova-Terra*

May 30, 1978

LAUS DEO